KSHIR BHAVANI

TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

क्षीर भवानी

टाइम्स

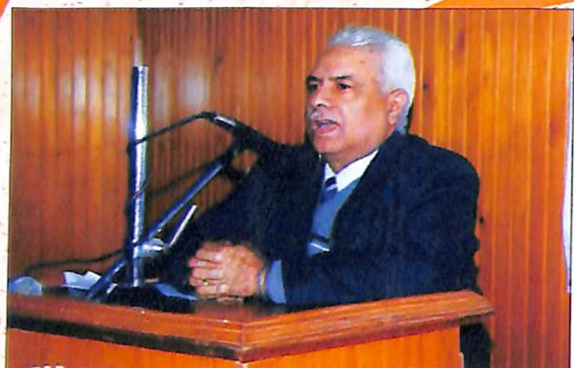
Nov-Dec 2013



Seminar on Role of Women in Preserving the Cultural Ethos of K. P. Community and eradicating the Social Evils in the Community.











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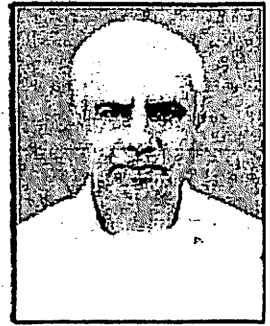
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From President's Desk



Dear Sisters and Brothers,

NAMASKAR !

In the untimely demise of Sh. Shiban Dooda, a highly rated chartered accountant and an enterprising and diligent social and political activist, the community has suffered a great loss. The sad news came as a rude shock especially to me since he had met me for the last time just four days before he passed away when he was in Jammu in connection with his political work. Slowly but surely he had carved out a niche for himself in the highly unpredictable political melieu of the Kashmir valley. His dream of regaining what has been snatched away from the community via the political route has been cruely cut short. We pray to God to grant eternal peace to the departed soul and strength to all his nears and dears to withstand this blow.

The sabha got an oppurtunity to meet the members of the Department Related Parliametary Sub Comittee on home affairs which visited the state in the month of October. Apart from submitting a memorandum detailing out the demands and aspirations of the community it was impressed upon them that the onus of finding a way to resettle the community back in the land of their forefathers was mainly on the political class of the nation both at the National and at the State level. The notion that the community was yet to arrive at a consensus among themselves on this vital issue is fallacious and cannot be used as an excuse for inaction by the powers that be. The sabha reiterated its stand on the return issue which it has finalised after wide ranging consultations with a cross section of the community, that the best course would be to create concentrated settlements in the district headquarters of the erstwhile three districts of the valley for resettling the community given the present environment prevailing in the valley.

We hope that many of the community's aspirations get fulfilled during the coming year. With the assurance given by the Chief Minister that all the 6000 posts promised under the Prime Minister's package will be filled up shortly, the youth who take up these jobs stand to become a part of the, mainstream of the valley. At the same time we should also actively participate in the political process as much as possible so as to keep our relevance intact. Snapping all links will be detrimental to our long term goal of returning to our roots with honour and dignity. Those who can afford should make it a point to visit the valley as much as possible to have a firsthand feel of the environment that prevails out there.

The sabha has been continuously holding various functions in connection with its centenary celebrations over the last one year. The latest in the series was a seminar organised on the role of women in the preservation of Kashmir culture and ethos and in the eradication of social evils afflicting the community. The presentations made were of a reasonably high standard especially in view of the fact that most of the participants in the age group of 18-25 were students from government schools and colleges. The chief guest on the occasion Smt Khem Lata Wakhloo announced that the social welfare board would provide financial assistance to the sabha to organise similar programmes in future. The members of the organising comittee for the centenary celebration deserve to be congratulated for organising these programmes so successfully. The culminating function shall be held on the 22nd of February 2014 when the sabha turns hundred. I request the members of the biradari to attend the function in large numbers to make it a grand success.

I extend my best wishes to the biradari for a very happy and prosperous new year 2014.

With warm regards

K. K. Khosa
President

Editor's Tete-a-Tete

The year is coming to a close. The mercury has gone down but the political temperature of the country has gone up due to the result of the election in some states and impending national election. The economic depression due to inflation, price rise and fall in the GNP seems to be in tune with the weather. There is a sense of trepidation bordering on defeatism among majority of the populace. Yet the nation is on the move. Indians by nature are congenital optimists. As Micawber would say, "something will turn up".

At our own level we shall welcome the New Year with hope for a better world, better election results, better government at national and state level and a better quality of life. But is there something that we can hope for the displaced people who have lost their homes and hearths and who are yearning for going back in secure homes with honour and dignity ? Or is it just as Lal Ded would say, "I Lelli hindi merithan hond ye ketha, Lelli ne/wet tcheli na zenh". Let us give it some thought.

In this issue, as promised earlier, we have tried to introduce some recent and contemporary spiritual leaders who have brought about qualitative change in the life of people in general and that of India in particular. India has been a leader in spirituality and that accounts for the immense capacity of Indians to bear hardships. It is true that due to political turmoil and foreign invasions some negative. trends and aberrations have crept in our social system. That accounts for the corruption and inhuman behaviour that we see in some sections of our society. Those of us who travel abroad always ask these questions on return. "Why is it our roads and our streets are not as neat and clean as those of other countries? Why is it that we are not as considerate to other human beings as many foreigners are? Why are some of us always on a look out for an opportunity to jump the queue? Why do we try to cut corners in different walks of life? Why do we tend to run away when somebody has been injured or has met with an accident? Why do we have to run from pillar to post to get some routine things done at the government level"? And above all "Why do we have to pay every government employee under the table to make him do what is his normal duty for which he is already paid"? As the New Year dawns let us give some thought to these questions. Can we do something about it?

Wishing you all a happy, healthy and prosperous New Year.

S.K. Shah
E-Mail: som_shah@yahoo.com

Complementary Nature of Science and Hinduism

— **Prof. S. K. Shah**

Many decades ago when I started teaching science, a student who was not particularly among the brighter lot, asked me a simple question that threw me off balance. I was teaching the application of principles of gravitation in heavenly bodies which failed to register with the student. He just asked me as to why one heavenly body attracts the other. Since then I have taught lot more science and during my career in research even answered several questions. But all these questions are about how things happen. I have yet to find an answer to "why". It did not take me much time to realize that while science has answers or can find out answers for "how", it has no answer for "why".

Scientific investigation is primarily dependent on input through human senses. All human senses have limitations. Our eyes can see only up to a certain distance and up to 'a certain size. Our ears have a maximum frequency range from 50 of 20,000 per second while a whole range of sub-sonic and super-sonic sounds is denied to us (and mercifully so or this world would have been a cacophony of sounds). Our sense of smell is the weakest. Touch and taste have also their limitations. Through technology, however, the scientists have managed to expand their sensory perception. Initially it was through mechanical gadgetry like microscopes and telescopes. Lately it has been through electronics and its sophisticated ramifications. Now scientists are able to perceive and use several kinds of waves and rays through technological innovations that are multiplying at phenomenal rate. But the basic principle is that these waves have to be converted either into a visual or an audio format or both so that their input can be received within the limits of human sensory perception. The entire technological gadgetry and instrumentation is geared towards that end. A mobile phone may receive signals through any kind of radio waves of whatever frequency, but unless that signal is converted into sounds that can be audible to the human ear, it cannot be perceived. So whatever technology we use, the inputs we receive are only through the limited range of our senses.

Scientific research is based on logic. Logic itself has to depend on inputs. These inputs can be observational or they may be derivative. Inductive reasoning is usually based on observational data while deductive reasoning is based on a statistical sample survey. The analysis leads to a theory that needs to be tested under different parameters and eventually it may evolve into a law. However, this exercise is not possible unless the scientist knows what he is looking for. Accordingly he has to start with a model or several models. A model is a dream where imagination is allowed a wide field to speculate on the possibilities and then to narrow them down to probabilities. The inductive and deductive reasoning follows only after this exercise.

Hindu philosophical thought does not negate the logical analysis as is portrayed by some ill-informed religious die-hards who try to separate Hindu way of life from the scientific thought process. In fact most Hindu scholars, rishis as they are called, have used tark which is the Sanskrit equivalent of logic for all their deductions. Had it not been so, the hard core Hindu rishis like Arya Bhatta, Bhaskaracharya, Vatsayan and a host of others could not have come up with astronomical, mathematical and behavioral scientific treatises based on observation, modeling and analysis. But the Hindu philosophy adds another dimension to

the scientific method of observation that is not through sensory inputs, which needs some elaboration.

It is now widely admitted that there is lot more to human mind than what appears at the conscious level. Psychologists have shown that the conscious part of the mind is only the tip of an iceberg while the subconscious bears lot more not only by way of memory but also an analytical capacity. The miracles of hypnosis, clairvoyance and telepathy have been experimentally demonstrated. There are many inexplicable aspects of the subconscious mind and its capacity that psychologists are attempting to unravel through psychoanalysis and other techniques. The apparent disorganized pattern within the subconscious mind is probably because it does not follow the logical pattern of science. The understanding of subconscious has opened a whole new area of investigation that is both challenging and intriguing. What baffles the mind is that most of the inputs that go into the sub-conscious and the reactions there from are not through sensory perception. The mechanism of these inputs is not well understood and it is euphemistically referred to as sixth sense.

Scientific thought. has only recently veered to the idea of the possibility of inputs other than those through sensory perception. In the early days of scientific advancement following Renaissance, there was arrogance in science because of its rapid and miraculous successes. But as the vastness of the universe and unlimited possibilities dawned on the scientists, they sobered down and are ready to test all models, however, bizarre they might appear. The Hindu sages and saints have always maintained that human mind is lot more than what appears at the conscious level and training the subconscious to unravel its potential and thereby evolve into a higher plane of consciousness or chetna should be the goal of every human being. This is the basic philosophy of Patanjali's Yoga Shastra that has caught the imagination of the entire world in recent years.

Chetna has no equivalent synonym in English language. It is the consciousness within that governs and regulates all physical, metabolical and mental processes and is the only permanent feature of a human being throughout his life time. While all old body cells keep on dying and new cells keep on replacing them and the physical body continuously changes through the life span, the chetna is persistently in control of the body functions and mind and keeps on evolving and not degenerating as in the case of the physical body. The philosophy behind Yoga is that it should be possible to accelerate the positive process of evolution of chetna towards a higher consciousness whee the sensory perception would be only a minor factor and inputs from the universal chetna or param chetna of the cosmos would be directly received and the human being can be in consonance with the universe as an indivisible part of the cosmos and not as an individual and distinct from the rest.

Hinduism has the emancipation of chetna as its ultimate goal. For this purpose Hinduism prescribes to look for the answers from within and not without. Lal Ded has aptly stated the process in simplest terms and claimed success. "Guran won nam kunui walchun, nebra dopnam andar atchun, sui me Lalli gav wakh tai watchun, tanai hetum nangay natchun." (Guru gave me this one advice; he asked me to go from without to within; that became my watchword and since then I am dancing and celebrating in elation.) With this ultimate goal and model in mind.

Hinduism prescribes several approaches, each one meant specifically for a different set of people according to their aptitude and preference. These approaches are elaborated at length in various Upanishads and are available in a summarized and simple version in Bhagwat

Gita. It is true that in the course of time due to the degeneration of Hindu psyche in medieval times the basic philosophy took a back seat and ritualism related to the approach took over. As a result the spirit of Hinduism got lost in the process and only the letter remained that gave rise to several grotesque practices. but about that we would discuss in the following chapters.

While science is aiming to find answers for all intricacies of universe and is discovering the exciting and miraculous processes in nature, all its answers are related to the question "how" It is Hinduism which is adding a new dimension to this inquiry and attempting to find an answer to "why" In this attempt, unlike other religions, it is not laying down any bounds to the thought processes and speculations and is allowing an open field for introspection. That is how science and Hinduism are intimately related and have a symbiotic relationship since both are in the process of discovery and no rule and regulation is fundamental and needs to be tested through various means.

Matrimonial

- A suitable match for my son born on 28.07.1988 at Sallar, Anantnag Kashmir Times 01.45am Rashi Dhanu Height 5-6". Employed in Indian Air Force as (CPL) posted at Air Force Station Tejpur Assam.

  Contact : 2555688, 94192-04048

- A suitable match for my daughter born Nov 1986 HT 5.6 feet at Anantnag Kashmir. The girl is B.Sc, MBA (regular) and persently doing job at Pune.

  Contact : 97964-26804, 0191-2598239

- A suitable match invited for our son born May 24th 1986 HT 5.6 feet at Srinagar. Face handsome HT 5.7 feet done B.E. from BMS College Banglore. MS from San Jose University USA. Previously working in Infosys. Presently work in New York in Saks 5th avenue. Six figures salary, correspond with Tekeni & bio-data at mozatk@gmail.com

  Contact No. 94191-87987

- A suitable match invited for our daughter born 18th Jan 1990 at Srinagar. Tall slim soft spoken HT 5.9 feet, BBA, LLB from Symbosis Pune pursuing LLM from the same college will complete in May 2014. Done diploma in Intectual Properly Rights (IPR) correspond with Tekni at mozatk@gmail.com.

  Contact No. 94191-87987

"MASHIK"- I LOVE YOU

— *Surinder Bali*
surinderbali_24@rediffmail.com

Escorted by father, Uncle or a grandfather with a delightful traditional gift of 'SHEEREN' and a small satchel containing Urdu 'KAYDA', Hindi 'AKSHARMALA', ENGLISH PRIMER' and a small 'PAHADA' purchased from Ali Mohd Book seller's shop was the belonging of a new comer in the school. Lovely clapping by classmates and a noble smile by the class teacher was a welcome to the fresher. Recording of inaccurate date of birth or parentage was no problem. To sit on prickly jute matting, a black board and an easel was a new experience for us, captivating items like power point presentation, multi media projectors, audio-visual gadgets, toys, blocks, clay models, touch and feel etc. were not the teaching methodology in those days. Striking gong after hourly intervals by the peon made us aware regarding the value of the time. Daily morning assembly, roll call, checking our nails and dress was an essential feature of our school. So was the class room, sitting in rows with our satchels on left or right, no tables, no desk but to sit cross legged for the entire day. Equal to the size of a present laptop we started our education with a unique flat wooden plate having a handle called 'MASHIK', unfinished but strong, no paint or lines etc. To start the writing on a 'MASHIK' our class teacher taught us how to be a perfectionist. Firstly the, MASHIK' was cleaned properly, after applying an eco- friendly non- toxic thin coating of "NEEJ" (rubbing green plant leaves mostly HAAKH), dried and with a glass bottle bottom rubbing on it would start in upward and downward direction until shine and glaze would appear on it. The process was called "MOHAR DIYUN" In the mean time a special type of clay called "SEPH' whose little amount was made to dissolve in a small bottle with a little quantity of water to make it a thin paste. Another vital component for writing on a "MASHIK" was a unique pen called "NAR KAEN KALAM' made from a soft bamboo like plant stem to make it writing worthy. Its tip was finely shaped to make it like a nib, resembling a dip pen or calligraphic pen. Now "MASHIK", "NAR KAEN KALAM" and "SEPHE MEEL" were ready, but how to start and what to write ? Master ji would come closer to each student and would draw lines on "MASHIK" with the help of his brass scale, and would give "ISLAH' meaning writing upper line with words like "ALIPH", "BAY", "PAY" or A, B, C etc and then would ask the students to complete the "MASHIK" accordingly. Writing in disorder and in shabby style teacher would remark "TAEND KHAW", and excellent hand Writing was compared to "MOKHTA". No good, no star, no daily reporting to parents but practice and practice was the directive of Master ji to reach the standard of cursive, early gothic, italic and textura prescisus ornamental writing. Sounds of gong had no meanings for the students but to write right was the desire of Master ji. After the completion of "MASHIK" to learn Urdu, Hindi, English and to speak it properly due care was taken by the teacher for the correct pronunciation.

No mid day meals, no lunch box but to play unlisted games like "SAZ-LONG", "RATH-

..H", "CHOORI- CHAPE", "LATHE-KIJ-LOTH" or with a small coloured wooden ball called "BEERA" in recess period. All the students looked trim and slim and obese student was nick named as "SHRAND MATH". Foot ball, rubber ball or volley ball was meant for senior students. Home work had no importance in those days. Stress and strain was never heard of. The relation between parent, pupil and teacher was strong and cordial, the word like trust deficit had not germinated in any of the minds. "Spare the rod, and spoil the child" was mostly implemented in the reverse order with an augmentation of "SOYE SHALAK" as a deterrent and a corrective measure to deal with the wrongdoers. After school hours playing and visiting relatives, friends, neighbours was common. Pocket money was never heard of, junk food like cold drink, pizza, burger, chips and chocolates were not available in the market. "KAAR-MUTH", "MAKAYE-LAAYE", "KHAND GAZRE" and "SANGTAR-MITHEI" were permitted items for school going children. Yearly school inspection used to be a big event, neat and clean dress, class room cleanliness and dusting of honours board was note worthy. Picnic to Lal Mandi Museum and to have glimpse of Maharaja's guns, old books and statues of different regional people would amuse and impress the young boys. Long winter vacations, no activity, total insipidity for the young students, but "KANGIR" used to be a comfortable companion, but sometimes an egg kept secretly in the "KANGIR" would burst inside the "Pheran" and attract scold and rebuke from elders.

Yearly examination and the declaration of result "A VAL ", "DUAM", "TRUOM" pass was a real rejoicing moment. In the HABBA KADAL area, after the examination period a peculiar market would appear, buyers and sellers of old 'books. Heavy sale and purchase of old books by students would attract anybody's attention. The money earned by selling old books was spent immediately in eatables like "V ARIMUTH LAVASA" or "ALOO-CHOLEY" prepared by "TARAK HALVOY".

Time and tide waits for none. Enormous change in every sphere of life also made a drastic reshape of our educational pattern and skills. But let us not forget that our "MASHIK" produced a galaxy of stars in the fields of Education, Science, Judiciary, Engineering, Politics, Medical Science, Arts, Literature and many unsung architects of print media- known as "KATIBS". At the end I would say "MASHIK"- I LOVE YOU.



"To rise above our identifications with our limited mind and intellect by a conscious contemplative flight is the only method of awakening into truth and reaching the higher consciousness. Until this seat of truth is entered into and lived in our own subjective experience, we cannot rise above the thraldom of matter which is the source of all our suffering today".

— **CHINMAYA**

Adventures of a Geologist -a true story

— **M. M. Munshi**

(Continued from the last issue)

Next season that is 1957-58 after attending the Basic course of Himalayan mountaineering Institute at Darjeeling and Sikkim I was still working in Garoo Hills while on a traverse through very dense bush and undergrowth I tread on something soft and mistook it for a bog/ marsh and having been told years earlier by an old army chap that if you step on an invisible bog or marsh don't remain in a standing position fall flat on your belly and try to crawl or drag yourself to nearby dry ground. I just did that. and to my horror I found that it was not a bog but a rock python, I tried to get up and run but in the meantime the python wound itself round my leg and held it so tightly that I could not free myself despite my best efforts. One of the two tribal boys accompanying me hit it with a stick repeatedly but the python would not let me go. The other boy ran to a village nearby to seek somebody's help who owned a gun. The villager obliged and rushed with his muzzle loader and when he opened some bundles he found that he was having the pellets but no gunpowder. He also seized a stick and started beating the python but of no avail. They were reluctant to use their Dahs (bush knives) owing to some local prejudice. Circulation of my leg seemed to have reduced. I suddenly pulled a penknife from my pocket and stabbed the python with it to my surprise its grip loosened and I pulled out my leg. Immediately I snatched a Dah from one of the boys and killed the python which of course the tribals resented. I carried it to camp. Its skin is still preserved with me.

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A year or so later I was working around Kohima in Naga Hills with a senior colleague for a month or so when we were invited for a festival dinner by local Naga chiefs. We could not refuse as we had been advised by the Naga. Hills Tuensang Area (NHTA) authorities that we should respect the local customs and traditions and not to refuse any hospitality offered by the locals. So after completing our field work for the day both of us left to attend the festival in our Sunday's best by foot as the place for festival was not very far. We were received very cordially and offered seats in the front row. Folk dances started and continued for considerable time and simultaneously local country liquor was served which we consumed very sparingly. As the dancing and drinking seemed to be never ending I asked from a local whom I had met earlier when we could have our food. He replied in a mixture of broken English-Assamese and Hindi that it would take quite some time and in the meantime we could enjoy the drinks. When I further enquired about the menu he replied that Baat, Kachuu and Pusa and few other things were under preparation. I could understand Baat, (rice), Kachuu (a variety of Arvi) but I could not understand what Pusa stood for.. When I further enquired about it he was not able to express a word which I could understand he suddenly dropped on all four and tried to bark like a dog. After saying OK I went straight to my senior whispered in his ear in Bengali Janain ki ranna hoi say (Do you know what has been cooked) He asked Ki (what) I replied kukrar mansow (dogs meat). On simply hearing this he vomited his afternoon tea and biscuits, and asked ki karbo (what shall we do). I replied Pulabo (run away). With the pretext of going for a nature call we slipped behind the bush and did not emerge from it and trekked back to our camp through jungle and bush after an hour with torn clothes bruised faces, necks, arms etc and disheveled hair. We woke up our

camp followers and instructed them not to tell anybody that we have returned to the camp if somebody came looking for us. Fortunately no body turned up to look for us during that night and for our dinner we swallowed some biscuits with some sharbat.

****

I was once camping alone in a remote part of the North East by a river side which was approachable by a forest road. Besides myself I had a personal cook, two tribals as field labourers and a driver with me. The place was frequented by wild elephants at night. None except the driver was scared of elephants who used to insist daily that I should shift the camp to a place which was not visited by elephants. As my working area was very near to my camp I refused to shift till my work in the area was completed. One day I noticed the driver surveying the bigger trees around the camp and asked him what he was doing he replied that he was looking for which tree to climb when wild elephants attacked the camp. One day my personal cook and two field labourers came to my tent at midnight and woke me up by touching my legs and whispered that a ghost was calling their names from a treetop. At first I did not believe what they were saying. All of them were terribly panicky and asked me do something about it if I could. After getting up from my camp bed I walked with them a little distance from my tent and listened to the voice calling their names from a treetop. Being fresh after waking from sleep I recognized the voice of the driver asking the camp followers to show him a light. I could make about that the driver getting frightened after hearing the trumpeting of wild elephants had climbed the tree in darkness and panic. After he felt that the elephants had gone away he wanted to climb down from the tree but could not do so in pitch darkness. I don't know how long he stayed on the tree during a cold January night. In order to dissuade him from repeating this performance and also to have a little fun I shouted at the top of my voice "yes a ghost is sitting on the tree" and asked one of my men to bring my firearm and few cartridges so that I could shoot the ghost. On hearing this driver got panicky shouted hum booth nahi hai aap ka driver Thapa hoon maryei ga math (I am not the Ghost this is Thapa your driver Please don't shoot me) My camp followers were relieved and all of them started laughing. I refused to show him any light till he promised not to repeat this performance again otherwise he would have to spend the rest of the night on the treetop. He promised and he was helped to come down from the tree

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Towards the end of 1959-60 field season I was working in the eastern part of then Tirap Frontier Division, North Eastern Frontier Agency (NEFA) now Changlang District of Arunachal Pradesh. I was asked to join an expedition along the Nao Dhing Valley sponsored by NEFA administration and Assam Rifles to bring under administration upper reaches of Noa Dihing valley and also to locate an airstrip (subsequently named as Vijaynagar) which had been used during the 2nd world war for military supplies and war materials to Chiang Kai-Shek's army over the hump by American Air Force and American Army Air Force from airports located in East Bengal and Upper Assam. Vijaynagar is located in the upper reaches of a tributary Nao Dihing River, bounded on the north by snowbound Dapha Bum Range and on the south by Patkoi Range and informally also known as Birds Beak area about 60 kilometers as the crow flies from Daphamukh [confluence of Dapha and Nao Dihing rivers]

The expedition was like a Mughal Army composed of officers from civil administration, Assam rifles, forest department, PWD and other departments besides a large number of porters, a few elephants, and escorts from Assam Rifles.

An advance party what you may call as path finders comprising a major from Assam Rifles, myself, three riflemen including a Naik (Corporal) as escort cum runners for any eventuality, four tribal jungle cutters, and one tame elephant with its mahout for carrying our supplies and river crossings. We went ahead cutting trace lines over undulating topography along the right bank of Nao Dihing River and faced no major difficulty till we reached Dapha Mukh-confluence of Dapha with Nao Dihing, but beyond Dapha it really got bad with steep spurs radiating from Dapha Bum Range into the Nao Dihing Valley. One afternoon as a routine the Assam Rifles Major walked ahead and fixed à red flag in the direction that jungle cutters were supposed to cut the trace line. I was standing near the jungle cutters when suddenly we saw the major running toward us, pursued by a solitary wild elephant, By chance major's foot got entangled in a cane bush and he fell flat on his face.I shouted at the Naik to scarce away the wild elephant with a rifle short. Naik promptly fired two rounds above the elephant's head The elephant instead of turning away charged towards the major who was lying barely ten feet in front of him. It is not possible to kill or stop a charging elephant with an Enfield (.303) rifle especially from the front. The Naik got confused and looked towards me for suggestions for which there was no time. I grabbed a rifle from another member of the escort rested its barrel on a tree branch and taking a careful aim, fired an un sporting shot at the elephants knee which stopped it. It raised its injured leg and trumpeted very loudly but was unable to move even a single step. As the Naik and myself were still holding rifles at the ready two Assam rifle boys ran and helped the Major to get up and brought him to the place where we were standing. The elephant was screaming and was apparently in great pain. The Naik's presence of mind returned and he approached the elephant very closely from the latter's flank and relieved it from the tremendous pain with a conventional ear hole shot. The elephant was a solitary one most probably driven away by his younger rivals for the leadership of the heard.

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As part of systematic mapping program during the winter of 1960-61 I along with a colleague of mine had to take a traverse along the Tirap River between Tirap Sakan and the Stillwell road partly through NEFA and partly through Assam State territory. Starting from our camp at about 6.30 AM we covered a dead walk about 11 kilometers to Tirap Sakan the starting point of our traverse in about an hour and had hoped to reach the Stillwell road after completing the traverse by about 5 PM where we had asked our driver to come with the jeep for our return journey to camp. After covering some distance along the river we felt but did not initially believe that the GT sheet we were using was not accurate but after covering a little more distance we realized that the river was meandering very profusely while its course was shown relatively less winding in the small scale GT sheet. We tried to mark our locations along the winding river course by stepping and compass bearings and frequently had to wade through the river from one bank to another with the result our clothes up to waist became wet along with our stock of tobacco and match boxes. By the evening we were nowhere near the road head till it became dusk We had already consumed our pack lunch and water from our bottles during the day and had nothing left with us except our wet tobacco and match boxes. We saw a fire burning on the opposite bank of the river and waded towards it with the hope of getting some shelter and help for the night but to our surprise the people sitting round the fire suddenly bolted and disappeared in the darkness of the jungle. We presumed that they were some

poachers or opium smugglers across the border from Burma who mistook us for forest or excise officials. But that burning fire they left behind became a boon for us as we had no choice but to spend the night by the fireside otherwise we would have been attacked by innumerable leaches throughout the night. I was lying near the fire and had quite a bit of sleep but my team mate was awake for the whole night drying his wet tobacco by the fireside and trying to smoke the same. At mid night we were woken up by the roar of a tiger from some distance. But it did not bother any of us as we were lying by the side of a burning fire. Next morning after getting up we had a wash at the river bank. .One of the tribal boys on the previous evening before going to sleep had wedged his *dah* on the fork of a rubber tree from which raw latex dripped on his head which he could not clean with water. Next morning we tried to resume our traverse but locating ourselves by stepping and compass bearings and inaccuracy of the map together with empty stomachs compelled us to give up the idea and we decided to march downstream till we reached the road head. We had hardly covered a few kilometers when we saw a herd of wild elephants with calves crossing the river. As experienced jungle dwellers we stopped for some time and after being sure that the last elephant had crossed we resumed our downstream journey to the roadhead. By afternoon the tribal boys started grumbling about food saying *Saar baat koth paam* (Sir where will we get our meals) We tried to keep their morale by saying that very little distance was left up to roadhead; but on our part we ourselves were not only hungry but also dead tired. I suddenly plucked a wild fruit locally called *o Tinga,* it smells like mango but is extremely sour and started eating it others followed suit. But being extremely sour it is difficult to relish it without salt but somehow the incident raised our morale Myself and my team mate the officer discussed the possibility of leaving the river course and cutting across the jungle in a northerly direction but gave up the idea for the reason that all of us being so tired did not have the strength to cut a trace line in an undulating topography covered with trees and undergrowth through which the visibility was reduced between five to ten feet. .After few more bites at *Tingas* dusk descended on us and was immediately followed by darkness. We neither had a fire burning nor means to light one. For fear of leaches we spent the second night on the sandy banks of the river. We could hardly get any sleep during the night and saw some wild boars and barking deer approaching the river to quench their thirst. Next morning we again resumed our journey and after a couple of hours of walk cum wading we finally hit the road head I immediately went to sleep on the bamboo platform of an abandoned shop by the roadside and told others to stop the first passing vehicle on the road in the direction of our camp. I don't remember how long I slept or what happened in the meantime but I was woken up by our driver who had brought some tea and biscuits we grabbed - the tea and biscuits like hungry wolves. A passing truck had also stopped and had offered to take us to our camp and also offered us some food. The tribal boy whose hair was covered with latex could not get rid of it despite using all types of soap or washing powders and ultimately had to go to barber who shaved off his head. Needless to add that at a later date after having procured the aerial photographs of the area and plotted the geological details for the entire length of the winding river course between Tirap Sakan up to Still Well road, we realized that the journey could have been covered in about five days.

(-to be continued)

CHINMAYA MISSION MOVEMENT

— C.L. SADHU

The dynamic Chinmaya Movement started in 1953 which aimed at spreading the man-ma king knowledge of Vedanta to all corners of India and the world. Chinmaya Mission was formed in 1953 by devotees of Swami Chinmayananda to provide organizational structure and cohesiveness to the work and the activities being initiated by Swami Chinmayananda.

"Swami Chinmayananda was one of the greatest exponents of Vedanta which is the foundation of Hindu religion and culture. Born on May 8, 1916 as Bala Krishan Menon in Kerala he took university degrees in Law and English Literature at Lucknow University. Sceptical about the existence of God and his passion for tennis and debates far exceeded his interest in academics. While enrolled in Lucknow University, Menon was one of the thousands of students who joined Quit India Movement Arrested and imprisoned, he spent several months Languishing in jail. It was while recovering from illness, after release from prison he took to reading books on western and eastern philosophy and also was influenced about Swami Sivananda founder of the Divine Life Society in Reshikesh and other spiritual figures residing in the Himalayas. He joined 'The National Herald' at Delhi as a journalist in 1945 before his journalistic career with the 'Free Press Journal' at Bombay. While working for the newspaper he decided to write 'exposing' Sadhus (monks) and travelled to Swami Sivananda Ashrama at Reshikesh for this purpose. However, he was overwhelmed when he met Swami Sivananda. A transformation took place within Balakrishnan and he started pondering over questions like what is the purpose of life and the secret of permanent happiness with the intense urge of his enquiries and his deep studies of the lives and works of Swami Vivekananda, Dayanand Sarasati, Swami Ram Tirtha, Aurobindo & Ramana Maharishi he decided to renounce. On Feb. 25, 1949 two years after his first visit to Rishikesh, Menon was initiated into the Sanyasa by Swami Sivananda and named Swami Chinmayananda Saraswati.


Param Pujya Gurudev Swami Chinmayananda Ji Maharaj

With his Blessings Swami Shivananda guided him to the most renowned Vedanta Master of the time Swami Tapovanam who lived in Uttarkashi in the Himalayas. As his disciple Swami Chinmayanand led an extremely austere life style and was put through a rigorous study of the scriptures. After his studies Swami Chinmayananda travelled throughout India. He observed wide spread spiritual and social degredation in the country and felt the urge to share with others the knowledge that had brought fulfillment to his own life.

With Swami Tapovanam's blessings Swami Chinmayananda conducted his first 'Gyana Yagna' (spiritual discourse) in Dec. 1951 at Pune. As he conducted more gyana yagna around India, Orthodox priests were outraged. They felt Vedanta was their preserve and should not to be given out to public. They complained to Shankracharya of Kanchi, a senior Hindu Saint. However instead of restraining Swami Chinmayananda, the Shankra Charya advised the priests to go listen to him. From then on, there was no turning back and thus sprouted out the Chinmaya Mission. Throughout India and the World, Swami Chinmayanand spread the man-making knowledge of Vedanta with his oration highly dynamic, logical and witty. Tens of thousands came to listen to him.

Over the years Chinmaya Mission grew into World Wide Organisation. Today it is involved in:

Spreading the Sublime knowledge of Vedanta -the core of Hindu Philosophy an

universal science of life relevant to all people everywhere whatever their faith. It does not seek to change or convert anyone's belief.

-Re-invigorating Indian Culture

The mission has forums for different age-groups and for professionals, with each forum engaged in understanding and promoting Indian Culture and spirituality. It runs many temples carries out research into Indian Scriptures, traditions, rituals and languages and has a vibrant publication divisions.

Extensive Social Service

Chinmaya Mission is actively involved in Social services focusing specially on disadvantaged and underprivileged people and extensively benefit from the Mission schools, colleges, hospitals, diagnostic centres, old age homes and rural village development projects.

Swami Chinmayananda authorized more than 3-dozen books which include commentaries on the major Upanishads and the Bhagavad Geeta. His commentary on the Bhagavad Geeta is acknowledged as first ever written.

Swami Chinmayananda left his mortal frame on August 3, 1993 in San Diego California (U.S.A). This great sage created a renaissance in Hinduism. He had ended the monopoly of Orthodox priests over Vedanta and handed over this eternal knowledge to the masses of India and the world.

Swami Tejomayananda earlier Sudhakar Kaitwade is the present head of Chinmaya Mission. He was born to a Maharashtrain family on June 30, 1950. At the age of 20 while completing his Masters Degree in Physics he met Swami Chinmayananda and was highly thoroughly inspired joined Chinmaya Mission Vedanta Course in Mumbai. After completing his course in 1975, he was posted successively to Chinmaya Mission centres at Bhopal, Kanpur and Sidhbari. He remained the first Acharya at Sidhbari Sandeepany incharge of the Vedanta course in Hindi. In Oct. 1983 he was initiated into Sanyas and given the name Swami Tejomayananda and appointed as Acharya of the Sandeepany Sadhanalaya Ashram in Mumbai where he taught, the Vedanta course in English to the batches of students. He was sent to San Jose (U.S.A) to became Acharya of Chinmaya Mission West. After Swami Chinmayananda's Maha-Samadhi in Aug 1993, he returned to India and become Head of Chinmaya Mission. Several important projects have been executed under his direction namely Chinmaya Centre of World understanding in New Delhi, Chinmaya International Foundation at Veliyanad Cochin, Chinmaya Heritage Centre in Chennai, Chinmaya International Residential School in Coimbatore and the expansion of the Chinmaya Mission Hospital at Bangalore. He continues to tour the World extensively holding Gyana Yognas at different places each week. He spreads the knowledge of Vedanta in English, Hindi as well as in Marathi. His developed songs (Bhajans) are very popular.


Pujya Swami Tejomayananda Maharaj

Swami Tejomayananda has authored several original works in Sanskrit Viz: Bakhti Sudha, Jnana Sarah, Manah Shodhanam and Dhyanswaroopam and written commentaries on Kapil Geeta, Yoga Vasishta, Upadesh Saar, Drig Drishya Viveka & Sat Darshanam. He has also translated Swami Chinmayananda's English Commentaries on Bhagavad Geeta & Upanishads into Hindi.

1.02 Vedanta Gurukula is the foundation of the organization where young men and women (Brahmachari's) are trained in the scriptures. Six such institutes in India all of them called Sandeepany (named after the great sage of Yore, Sandeepany, at whose Gurukula numerous students, including Lord Ksna gained spiritual knowledge) are all set-up and established. Sandeepany Mumbai Saki Vihar Powai which is presently the main Chinmaya Mission Centre offers Vedanta curricular instructions to Brahmchari's in English. The Chief Pradhan Acharya is Swami Advyanandaji Maharaj. Sandeepany Mumbai is also the Head quarter of Chief / Head of Chinmaya Mission in India / abroad.

Sandeepany Himalyas at Sidhbari (Himachal Pradesh) is next glamorous Ashrama training Brahmchari's in Hindi. The Chief Pradhan Acharya who is also heading the Chinmaya Tapovan Trust (CTT) at Tapovan Sidhbari is Pujya Swami Subhodanandaji Maharaj. Born in an orthodox high class Brahmin family in U.P named Omkar, he graduated from Gazipur Degree College. As though preordained he enrolled as a Brahmchari student for study of Vedanta at Sandeepany Sidhbari much to the astonishment of his teachers in the college and protests from members of the family. After the prescribed period of studies he accepted Deeksha and was named Vishal Chaitanya. As a monk he studied more intensively and gained the scholarly exposition of the scriptures, fluency and mastery over the languages Hindi / Sanskrit, faultless and apt quotes from various masters and texts, his amiable and affectionate nature soon attracted the people young and old men and women from all walks of life. At a very young age he became the Acharya of the very Gurukul where some years ago he was a student. Param Pujya Swami Chinmayanand conferred Sanyasa on him and Vishal Chatinya became Swami Subhodananda Saraswati. As Acharya of Sandeepany and as Trustee of Chinmaya Tapovan Trust assumed as Zonal Head of Mission centres in the North (Haryana, Punjab, Himachal Pradesh, Rajasthan and U.P). He has a challenging task ahead, growth and popularity of the Ashrama and the success of the students who are trained from Sandeepany groomed by him bear testimony to his multifarious abilities. A number of camps are held under his Divine-ship throughout the year at periodic intervals for all age levels specially youths on scriptures -Upanishads, Srimad Bhagavata, Ramayana, Yoga & Meditation including 1-2 camps held by H. Holiness Swami Tejonaya Nandaji Maharaj. The campus can accommodate sizeable number of devotees in sufficiently well equipped rooms / a large Dormintary, magnifisant Ram


Shree Ram Temple



Temple and the long high Giant Idol of Lord Hanuman erected vertical with mandatory evening Aarti at Ram Temple followed by chanting Hanuman Chalisa.


Param Pujya Gurudev's Samadhi

The land / site and property in the Western Himalayan peaks at Sidhbari was chosen by Guru-Dev himself in late 70's as a place for retirement for himself and the devotees. In 80's he would spend several months each year in Sidhbari guiding Sadhna Camps. After his physical disappearance attaining Nirvana on Aug 4, 1993 at San Diego, California (U.S.A), his body was embalmed in a Lotus position and carried in a casket for final destination at Sidhbari where a grand Samadhi stands sacred and is a place of worship. Prayers are held at Samadhi both morning and evening by all students, devotees, mission inmates in calm, tranquil and disciplined manner located facing beautiful mountainous landscape surroundings which stimulates the Meditators with highest spiritual order.

A full-fledged library equipped with all scriptures / books on spirituality philosophy authored by great sages / saints and Sranths of the times including Audio / Video cassetts / CDR's on religious topics by H.H. Guru Dev and other senior swami's and scholars is located facing the majestic Ram- Temple. Chinmaya organization for Rural Development (CHORD) with Gao-shalla, a vocational centre including medical unit is housed separately at a distance of 2- furlongs functioning under Chinmaya Tapovan Trust.

The other Sandeepany's are located in Andhra Pradesh, Tamil Nadu, Kerala and Karnataka where curricular scriptural instructions are given in regional languages. As Chinmaya Mission Retreats other Sandeepany's significant among these is Chinmaya Sandeepany Ashram near Kolhapur surrounded by lush green fields. It has the tallest Ganesh statue in the

world 61 feet tall concrete idol on a 24 feet tall meditation hall. Chinmaya Sandeepany Chokkahalli near Kolar in Karnataka is surrounded by rocky mountains. Chinmaya Gardens near Coimbatore is located at the foothills of the western ghat. The Ashram has its own paddy fields, coconut groves, orchards, vegetable garden, goshala (cowshed) and a temple. Tapovan Kuti overlooking the River Ganga in Uttarkashi in the Himalayas is where Swami Chinmayananda's Guru Swami Tapovanam lived for many decades and Swami Chinmayananda's scriptural studies took place here. Krishnalaya in Piercy, California is in the midst of the magnificent and giant Redwood groves where Swami Chinmayananda's well-known video commentary on Bhagvad Geeta was recorded. Chinmaya Vibhooti, a grateful tribute to Pujya Guru Dev Swami Chinmayananda, a vision centre to keep his vision ever glowing and vibrant, a residential complex, international convention centre, a depiction of Pujya Guru Dev's life, work and teaching through modern interactive technology, shrines dedicated to Lord Ganesha and Lord Hanuman overstretched to nearly 55 acres of Land surrounded by the beautiful sahyadri mountain ranges is located at village Kolwan in Maharashtra 2-hours from Mumbai and 45 minutes away from Pune.

1.03 The core of the Hindu religion is its philosophy of Vedanta-a science just like physics, chemistry , biology etc. The principal forums through which Chinmaya mission disseminates this man making knowledge of Vedanta are:

-Gyana Yagnas : A week long series of public discourse conducted on a particular scripture throughout with intervals.

-Spiritual camps: Minimum 7-10 days regular spiritual retreats organised by almost all centres in India and abroad periodically on scriptures like Upanishads, Bhagavad Geeta, Srimad Bhagvata or the Ramayana, group discussions, meditation sessions and cultural programmes.

-Vedanta course: This is a rigorous two and half years resident course in Vedanta for those who wish to become teachers for Chinmaya Mission. Those with a college degree are eligible and selected on the basis of merit. The course is held at the Sandeepany's (Vedanta academics of Chinmaya Mission in Mumbai (English) and in Sidhbari (Hindi).

-Dharma Sevak Course: This is 1½% month residential course conducted by Chinmaya Mission centre at Coimbatore (Tamil Nadu) at a picturesque resort under course Director Swami Vimlananda and provides full scriptural knowledge in short duration every year in June -July.

-Chinmaya Lesson course: A correspondence course on the fundamentals of Vedanta. It comprises of 24 lessons and 12 questionnaires in English. Two lessons and one questionnaire are sent each month. The answer papers are then sent back for assessment and is designed so that it doesn't interfere with the official, social and domestic commitments of participants.

1.04 Senior Citizens Homes (Pitamaha Sadans)

Chinmaya Mission has eight Sr. Citizen's homes in India. They are located in Allahabad (U.P), Kanpur (U.P), Rewa (M.P), Tamaraipakkam (Tamil Nadu), Coimbatore (Tamil Nadu), Ellayapalle (Andra Pradesh), Kothapatnam (A.P) and Kolhapur (Maharashtra). These Homes provide affordable and comfortable accommodation, vegetarian food, books / TV and medical facilities. They organise many spiritual activities and provide an excellent ambience for spiritual unfoldment.

1.05 Temples & Shrines

Chinmaya Mission not with an objective of traditional worshipping but for discourses, celebration of festivals and the expression of music / arts as a form of worship to the lord has built many temples in India and abroad. These are located at Andra Pradesh: Presiding deity's Lord Araneswara / Nava Graha Temple, Sri Anjaneya presiding deity Sri Anjaneya all in (A.P) including Chinmaya Dhyana Nilayam :

Presiding deity lord Shiva at Hydrabad and Sri Vishveshwara swamv Temple presiding deity Sri Vishveshwara Swamy at Trikoota. Sri Ram Temple Sidhbari with presiding deities Rama, Sita, Lakshmana and Hanuman, Deenabandhu Temple Bangalore presiding deity Lord Krishna including Omkareshwara temple Chokkahalli presiding deity Lord Shiva and Lord Ganpati. Adi Sankara shrine veliyanad, Kerala Tapovan shrine Uttarkashi.

In the U.S.A. which is home to around 1.5 million Indians, temples have been built by the mission in Orlando (Florida), Washington DC, Honston & Dallas (Texas), Chicogo, San Jose & Los Angels (California), Flint & Ann Arbor (Michigan). In Canada one temple has been built at Toronto. Temples have been recently constructed at Durban (South Africa) presiding deity Lord Shiva and at Sri Lanka presiding deity Lord Hanuman.

1.06 Chinmaya Mission offers schools and colleges with a difference. Chinmaya Vision Programme (CVP) which the mission has developed is to compliment the normal curriculum with value / cultural based and patriotic oriented (details not within the scope of the write up). Presently more than 75 Chinmaya Vidyalayas most of them affiliated to the All India Central Board of Secondary Education (CBSE) or to their State Boards. These are located at Andra Pradesh, Bihar, Delhi, Himachal Pradesh, Karnataka.

A co-educational Chinmaya international residential school located in serene surroundings just outside Coimbatore in Tamil Nadu admits children on merit both from India and abroad is affiliated both to CBSE and the international Baccalaureate (Geneva) enabling children to qualify for colleges in India, the United States, Europe, Australia and elsewhere.

Six colleges are also set up by the mission at Kerala (4) colleges one at Bangalore (Karnataka) and one Chinmaya Degree College of Sciences at Haridwar Uttarachal.

Rural village development projects, adult literacy programmes for illiterate village men and women, vocational centres and primary health care centres are running at number of centres in India benefitting thousands of poor rural villages and the inhabitants.

1.07 Research Programme

Chinmaya International Foundation (C.I.F) based in Kerala at Adi Sankara Nilayam the maternal ancestral home of Adi Sankra and the place where the great spiritual master was born is a cross cultural study and research centre where scholars from all over the world meet for the purpose of understanding, exchanging ideas, conducting research into Sanskrit texts, Indian Culture and comparative religion and philosophy for the promotion of international understanding and universal spirituality.

Chinmaya Institute of Management (CIM) an organ of the Chinmaya Institute of higher learning located in Bangalore Karnataka is functioning with an aim to integrate core values into the field of Management (CIM)'s courses and services, integrate this approach into standard management topics and deliberate these in the form of Workshops / Seminars & Conferences held periodically at CIM & at Chinmaya Mission Centres as well as abroad especially in California (U.S.A) for Senior & Middle Level Managers.

1.08 Chinmaya Mission has 245 centres in India & around the world. The centres organise and coordinate the spiritual, cultural and social service activities of the Mission in their areas. The centres have some or all of the facilities like auditorium, Satsang Hall, meditation room, conference room, museum, spiritual library and bookshop. Chinmaya centre of world understanding in New Delhi and the Chinmaya heritage centre at Chennai for example offer all of the facilities mentioned above.



A Guru with a difference

— Prof. S. K. Shah

A brief biography

Sri Sri Ravi Shankar was born on 13th May 1956 at Papanasam, in Tamil Nadu. His father R. V. S. Ratnam was a reformist with a western education while his mother Visalakshi belonged to an orthodox Brahmin family. At the age of four he surprised everybody including his parents by reciting Bhagwat Gita when he had never been taught by anybody. At the age of nine he could recite Shlokas from Rig Veda. He even completed formal education at the young age of seventeen obtaining a graduate degree with honours in Physics. Simultaneously he studied Sanskrit and was well versed in many scriptures and reciting from memory Mantras and Shlokas endlessly to the astonishment of his classmates. It was Maharishi Mahesh Yogi who spotted his genius and spirituality. Maharishi took him to Delhi and Rishikesh when he was only nineteen years old and then sent him to Europe to deliver lectures on Yoga and Meditation. At the age of 25 young Sri Sri decided to strike on his own. He went into seclusion for ten days maintaining absolute silence. It was during this period of seclusion that he discovered Sudarshan Kriya, a rejuvenating and revitalizing process based on Pranayam and phases of rhythmic breathing that have transformed lives of a whole lot of humanity in over 147 countries of the world. That is how Art of Living Foundation was formed which has a network cutting across barriers of national boundaries, religions and races. At the silver jubilee celebration of Art of Living Foundation which coincided with Sri Sri's fiftieth birthday in 2006 millions of people all around the world assembled at Bangalore which included heads of states and ministers of different countries in addition to national leaders and President of India. Sri Sri has been a featured speaker at many international for a including European Parliament, United Nations Millennium Summit and the World Economic Forum at Davos, Switzerland. He has been awarded by several nations across the world with their highest awards notably by Mongolia (order of the Pole Star). Paraguay (National Order of Merito de Comuneros) Russia (Human of the World Award), Canada (Humanitarian Award), India (Title of Yoga Shiromani from President of India). Fifteen universities from India and other countries have awarded him with a doctorate honoris causa.



Training Process in Art of living

Sri Sri founded the Art of Living Foundation with its headquarters at Visalakshi Ashram at Bangalore and branches all over the world. The aim of the Foundation is to generate a stress and tension free society where every individual would evolve a positive attitude through Yogic practices and service to others.

The basic principle is to follow three S' s namely Sadhna, Seva and Satsang for a healthy stress free society. For the first two regular and varied courses are conducted for all age groups to train them not only in Sudarshan Kriya but for all walks of life and to harden them so that they are able to come out of their comfort zones and participate in the emancipation of self and society. The courses are conducted in about 140 countries of the world by thousands of trained teachers of all nationalities and religions in local languages. In India the courses are available in every town and the network is so well organized that it operates like clockwork. There is a special focus on young boys and girls and youth who can evolve as responsible tension free citizens who can constitute a healthy and happy society in future.

Sadhna comprises Yogic exercises, Pranayam, Sudarshan Kriya, Meditation and evolving a healthy physical, mental and spiritual attitude in personal behaviour. It becomes a way of life and involves introspection and focusing on the present as the only relevant moment and making best use of it.

Seva is a basic moral duty of every human being towards the society, organic world, environment and the earth that provides sustenance to us. Seva can be in any form depending on individual capacity and expertise but it has to be a regular part of human endeavour and existence.

Satsang is not what we usually mean by it as listening to drab and boring discourses but is a means of relieving oneself of all tensions through singing and dancing and freedom from all inhibitions through devotional music. It is in the mode of raas lila that was a regular feature o~ Lord Krishna with gopes and gopis. It is a divine celebration that provides food for the soul. A session of satsang generates a state of euphoria that cannot be described in words with the nearest equivalent in Hindustani being the word masti.

Interpretation of scriptures

While Sri Sri does not indulge in complicated theological discourses, he has a knack of interpreting complex scriptures and treatises into simple and Sadhna comprises Yogic exercises, Pranayam, Sudarshan Kriya, Meditation . and evolving a healthy physical, mental and spiritual attitude in personal behaviour. It becomes a way of life and involves introspection and focusing on the present as the only relevant moment and making best use of it. Seva is a basic moral duty of every human being towards the society, organic world, environment and the earth that provides sustenance to us. Seva can be in any form depending on individual capacity and expertise but it has to be a regular part of human endeavour and existence. Satsang is not what we usually mean by it as listening to drab and boring discourses but is a means of relieving oneself of all tensions through singing and dancing and freedom from all inhibitions through devotional music. It is in the mode of raas lila that was a regular feature o~ Lord Krishna with gopes and gopis. It is a divine celebration that provides food for the soul. A session of satsang generates a state of euphoria that cannot be described in words with the nearest equivalent in Hindustani being the word masti.

Interpretation of scriptures

While Sri Sri does not indulge in complicated theological discourses, he has a

knack of interpreting complex scriptures and mundane terminology. About Bhagwat Gita he states that it was pronounced in the middle of a battlefield in a short span of time to convince and guide a doubting Arjuna towards the right path.

Accordingly it is a summary of all methods of human emancipation through sankhya, karma, jnana and bakhti. Eventually finding Arjuna getting confused by such a diverse philosophy Lord Krishna asked him to surrender to the Supreme Will. "Manmana bhavmat bhaktio madyaji mam namaskaro......" Accordingly Bhagwat Gita is meant for guidance during a period of turmoil and doubt and if nothing works, Samarpan (having closest meaning as surrender) as the final freedom from doubt and turmoil.

For the emancipation of self Sri Sri has provided an excellent and simple commentary on Ashtavakra Gita which he considers as a doctrine for the evolution of consciousness. Several other scholars and saints have provided commentaries on this treatise that includes an elaborate explanation by Swami Chinmaya Nanda. However, Sri Sri's elaboration in a set of CDs is simplistic and with commonplace examples from the daily life of human beings that makes it illustrative, intelligible and practicable for average human mind.

Sri Sri has provided commentaries for several other treatises but probably one of his most impressive commentary is on Shiva Sutra. Shiva Sutra is supposed to have been revealed to Vasu Gupta, the founder of Kashmir Shaivism, from a place near Harwan under what is known as Shankar Pal (Shankar's stone). Shiva Sutra gives a basis for looking within for communion with Shiva Tatwa and forms the cornerstone of meditation and Samadhi. It was this practice of the search for Shiva Tatwa that led to the emancipation of Lal Ded (Lalleswari, the saint and seer from Kashmir) which she stated in this simple wakh (vakya): Guran wonnam kunui vatchun, nebara dopnam andaf atchun, sui me Lalli gav wakh lai walchun, lanai hetum nangai natchun (My Guru gave me one advice; he asked me to go from without to within; that became my watchword and since then I am dancing in joy and elation.) Sri Sri's principles of meditation are to a large extent following the Shiv Sutra.

Sri Sri's Social Commitment

The usual conception about Gurus is that they are recluse and cut off from the worldly and mundane life. For Sri Sri that is not true. In the mode of Gurus like Swami Vivekananda he sincerely believes that there can be no spiritual emancipation unless there is a physical and mental emancipation. While he sincerely believes that a reformer (sudharak) should not be a ruler (shasak) meaning thereby that he should not indulge in politics, he is particular that it is obligatory for everybody to insist and need arising demonstrate for good governance. He also insists on his disciples to take responsibility of a good citizen and not compromise on any illegal or unethical practice.

His social commitment for uplifting the life style of downtrodden is absolute. In fact under the auspices of Art of Living foundation and other organizations founded by him there is a continuous process of seva involving various schemes for the uplift of the downtrodden and suffering people throughout the world. This includes places where political turmoil has

generated deep scars as in Iraq, Sri Lanka and other places. In India relief is always available from trained volunteers of the foundation during natural disasters. Moreover, there is a concerted effort to eradicate social evils like drugs, alcoholism, female foeticide etc.

At some places the foundation has adopted model villages, notably in Maharashtra. These villages are neat, clean, tobacco and alcohol free and self- sustaining with a departmental store where there are no cashiers and people take purchases and deposit money in the cash box. There is no accounting and nobody cheats.

His primary message for personal emancipation

Sri Sri's messages are simple and in tune with Yogic culture. It is the basic nature of a person to love and be happy. That is all that matters. The rest is a baggage that we are accumulating through unnatural urges and practices. The present moment is what matters.

The past is a relic and what has happened is bygone and there is no need to harp on it. It only brings pain and all negative emotions. The future is unknown and irrelevant. All thoughts, desires and negative urges need to be surrendered to the Supreme. Every moment is a celebration and needs to be enjoyed. Good and evil, pleasure, and pain are complementary. "Opposite values are complementary" is his favourite phrase. Keep on smiling. Initially it may be artificial but eventually it will become natural. You will always see him smiling. And his smile is childlike and bewitching. That is why Francois Gautier the famous French journalist and author, a great disciple of Sri Sri, calls him "The Guru of Joy".

The National Interest

The dog died!
Uproar in the Parliament;
The deer population is on decline
and we are monitoring the situation,
Cried a minister.
Govt. will frame a plan
A foolproof plan
to ensure their safety,
unfolded the official.
The murderer's nail was injured,
Human Rights Commission became restless
Kashmiri Pandits were killed
Are being killed
But their is cotton roll
in the ears of government
For the country
A dog is a friend;
The deer is an endangered specie:
Murderer's get red carpet welcome:
However If a Pandit dies,
it is of no interest for nation.......

ADARSH AJIT
(translated from Urdu by the poet himself)

Seminar on Role of Women in Preserving Cultural Ethos of K.P. Community in Eradication of Social Evils on 21st December 2013

As part of its year long centenary celebrations, **Kashmiri Pandit Sabha Amphaballa Jammu** organized a seminar on the topic 'THE ROLE OF WOMEN IN PRESERVING THE CULTURAL ETHOS OF KP COMMUNITY AND IN ERADICATION OF SOCIAL EVILS'. The students from different Educational Institutions of Jammu participated in the seminar. Smt. Khem Lata Wakhloo Chairperson Social Welfare Board J&K was the Chief Guest on the occasion and Sh. KK Khosa President of KP Sabha presided over the function. The members of the jury were Prof. Indu Kilam, Prof. Indu Aima, Prof. Sushma Misri and Prof. Rita Munshi.

Sh. Khosa while welcoming the Chief Guest, the judges and hon'ble members said that the debate on socio-cultural transformation in KP Society is being organized as a part of centenary celebrations of KP Sabha. In the changing scenario during exodus, lot of changes have been forced on our socio-cultural ethos and it is necessary to see how our next generation takes it in their stride in the present context.

The Chief Guest Smt. Khem Lata Wakhloo exhorted the gathering especially girls to fight menace of social evils which have crept into KP society by eradicating evil customs associated with marriages and other social ceremonies. She was sceptical as to how poorer sections of KP society are being compelled to follow the competitive lavishness by the richer sections of the KP society. Society needs to ponder over it and undo the damages it has started causing to our cultural roots. She announced that she will provide finance to Sabha through central social welfare board for organizing a seminar on social evils. Sh. Mahraj Krishan Ji recited a poem on social evils in K.P. Community.

Miss Namrita Bhan stood first and was given a cash prize of Rs. 2000/-, Miss Priya Kaul stood second and was also given a cash prize of Rs. 1500/- and Miss Nimisha Pandita stood third and was also given a cash prize of Rs. 1000/-. Besides all the participants were given the medals and certificates of participation. Mr. HN Tiku President Sanskar 'NGO' gave Rs. 100/- cash award to each participant.

Prof. Usha Ticku Principal compared the programme and vote of thanks was given by Sh. AK Braroo, Senior Vice President KP Sabha.

Sh. B.L. Bagati
General Secretary

Press Release

A meeting of the executive committee of the KP Sabha was held under the chairmanship of its President Sh. K K Khosa to discuss the various issues concerning the community and the response of the state and the central governments on them. The members were of the unanimous opinion that inspite of the assurances given by the govt. from time to time not much is there to show on the ground. Although the Prime Ministers package on rehabilitation and return was announced more than five years back yet hardly five percent had been implemented uptil now and the rest had remained on paper. The president informed the members that the Sabha had been continuously raising the issues at all the various fora including the DRPSC on home affiars, the union home secretariat and the Apex Committee meetings held under the chairmanship of the Chief Minister very vociferously but somehow the responses had not been up to the expectations of the community. Sh. Khosa assured the members that the Sabha shall continue to pressurise the Govt. to try and make up lost ground in this last year of its term so as to mitigate the sufferings of the beleguered community. The members expressed grave concern on the fact that only 1446 posts under the employment part of the package had been filled against 6000 promised resulting in complications arising due to hundreds of aspiring youth becoming overage for whom the only reasonable option is to be given a one time compensation adequate enough to enable them to start a business venture to earn their livelihood. They demanded that the Govt. should promptly fill up the rest of the posts in the time frame stated in the Apex Committee meeting held in September 2013 at Srinagar without wasting any more time and also pay the one time compensation at once. The members expressed the hope that the chief minister would also live up to his promise of taking up the temples and shrines bill for consideration and passage in the budget session of the assembly.

The executive committtee took note of the fact that the residents of Jagti township were facing lots of day to day problems like inadequate power supply, late supply of ration every month and only skeleton health service facility in absence of a hospital. They appealed the Govt. to redress these demands at once in keeping with the assurance made by the Chief Minister that the living of the residents would be made easy and comfortable at the earliest.

While briefing the meeting about the proceedings of the recent function held on 5th of Jan. 2014 organised by YAIKS Sh Khosa informed the members that in the formal welcome address many issues were raised by him like delay in the implementation of the prime ministers package, the need for simplification of voting procedures for cent percent participation in the electoral process, the overall responsibility of both the state and the central governments to work for the return and rehabilitation of the displaced community in their mother land with honour and dignity for which everybody had to work hard and advising the Govt. not to skirt the issue by propogating that the issue need not be considered at the present moment since there is no consensus among the community as of now.

General Secretary

चिन्तनीय प्रश्न

अभी हाल ही में मेरे एक मित्र शिकायत के लहजे में बोले- 'न जाने आजकल की युवा पीढ़ी को क्या हो गया है कि ये धड़डले से अन्तर्जातीय विवाह करते जा रहे हैं! क्या हमारे समाज में लड़के-लड़कियों की कमी हो गई है कि ये ऐसा करते जा रहे हैं ? पहले कभी ऐसा नहीं हुआ है। यदि होता भी था तो नगण्य...।' मैंने मित्र को समझाते हुए कहा-देखो भाई, पहले के मुकाबले आजकल के युवक-युवतियों को ज्यादा एक्सपोजर मिला है। ज्यादा आज़ादी मिली है। माँ-बाप भी इन्हें ऐसा करने से नहीं रोकते तथा इन्हें अपनी संस्कृति एवं रिवाज़ों से रू-ब-रू नहीं कराते। दूर-दूर जगहों पर पढ़ने जाने/नौकरी करने के कारण ये अपने माहौल से भी कटे रहते हैं। अपने युवा मन पर ये नियन्त्रण भी नहीं रख सकते। मेरे विचार से इस सब का परिणाम यह है। वैसे इस में बुराई भी क्या है। भाई नेशनल इनटेग्रेशन को बल मिल रहा है। मेरी पूरी बात सुनने से पहले ही लगभग झिड़कते हुए बोले, हाँ भैय्या आप भी इन्हीं की वकालत करो। इन विवाहों से जो सन्तति उत्पन्न होगी उन्हें क्या नाम दोगे ? हम लोगों ने सदियों से जो खून की शुद्धता सहेज के रखी थी उस का क्या ? और सुनो आज के अधिकांश युवाओं ने यज्ञोपवीत भी घर में टांग के रखा है। ये लोग अपनी भाषा भी नहीं बोलते। इस प्रकार क्या ये अपनी संस्कृति तथा अपनी पहचान से दूर नहीं हो जाते ?... आज के दौर से हर जाति हर समाज अपनी अपनी संस्कृति एवं अपनी पहचान को सहेज के रखने में ज़मीन आसमान एक कर देते हैं और हमारी यह पीढ़ी ?...

अपनी संस्कृति एवं रीति-रिवाज को सहेज के रखना हर समुदाय का कर्तव्य है।

वही कश्मीर मेरा है

–पृथ्वीनाथ मधुप

बहुत छोटा था तब मैं जब सड़क किनारे बने तिमंज़िला मकान की दूसरी मंज़िल पर के एक कमरे की खिड़की से सड़क की ओर टकटकी लगाये हेरा करता था। जब दूर से आते लोगों के हजूम को नारे लगाते हुए आगे बढ़ते देखता तो मेरी खुशी का ठिकाना न रहता। मैं भी हवा में उत्साह से मुट्ठियाँ उछालता। हजूम सामने सड़क पर पहुँचता। एक आदमी अत्यन्त उत्साह से गरजते हुए नारा लगाता–

शेरे कश्मीर का क्या इरशाद ?

हजूम में के अन्य लोग फलकशिगाफ़ आवाज़ में जवाब देते–

हिन्दू-मुसलिम-सिख इत्तेहाद!
हिन्दू-मुसलिम-सिख इत्तेहाद, ज़िन्दाबाद, ज़िन्दाबाद!!

इस नारे के बाद नारा लगता–

हमलाआवर खबरदार!
हम कश्मीरी हैं तय्यार!!

शेरे कश्मीर शेख़ मुहम्मद अब्दुलाह एक करिश्माई नेता माने जाते थे। नेशनल कान्फ्रेंस एक वाहिद राजनैतिक पार्टी थी जिसका दबदबा पूरे प्रदेश में था। तब अन्य राजनैतिक पार्टियों के कहीं अस्तित्व के निशान भी नहीं थे।

हमारे घर के 'रवख़' में घर के बुज़ुर्ग व बड़े तथा पड़ौस के कई बुज़ुर्ग लगभग रोज़ ही मिला करते थे और तत्कालीन परिस्थितियों पर अपने-अपने विचार प्रकट करते थे। तब मुझे इनकी बातें बिल्कुल भी समझ न आती। हाँ, मैंने इन्हीं दिनों पण्डित जवाहर लाल नेहरू, सरदार वल्लभ भाई पटेल, शेख़ मुहम्मद अब्दुल्ला, बख्शी ग़ुलाम मुहम्मद तथा ग़ुलाम मुहम्मद सादिक़ आदि का नाम सुना था। पण्डित नेहरू, सरदार पटेल तथा शेख़ अब्दुल्लाह की खूब चर्चाएँ तथा तारीफ़ें होतीं। बड़ों की आपसी बातचीत से हम बच्चों को भी पता चला था कि पाकिस्तान ने क़बालियों को कश्मीर पर हमला करने के लिए भेजा है। वे कश्मीर में घुस आये हैं और बहुत से गाँवों तथा कस्बों में लूटपाट कर आगे बढ़ते जा रहे हैं। ये लोग हिन्दुओं को मारते हैं, इनकी महिलाओं से बदसलूकी करते हैं तथा घरों में आग लगा देते हैं। ये लोग न केवल कश्मीरी पंडितों को निशाने पर लेते हैं अपितु सिखों के साथ भी ऐसा ही व्यवहार करते हैं। ये क़बाइली खूनखराबा, लूट और आगज़नी तो करते ही थे पर थे अत्यन्त मूर्ख। कई पंडित इन्हें अपने रसोईघर की पीतल की कडछियों के हत्थे टुकड़े-टुकड़े करके सोने के नाम पर देते और वे एकदम खुश हो कर ले लेते।

खूँखार क़बाइलियों के ज़ुल्म से बचाने के लिए अधिकांश कश्मीरी मुसलमानों ने अपने हिन्दू मित्रों और पड़ोसियों को अपने घरों में छिपा के रखा था। यहाँ के

मुसलमानों ने जिन्नाह का दो क़ौमी नज़रियाँ बिलकुल नकार दिया था। कई मुसलमानों ने हिन्दुओं को अपने कपड़े पहनाये थे ताकि वे बिल्कुल मुसलमान जैसे ही लगें। वास्तव में पंडित कश्मीरी मुसलमान और मुसलमान पंडित के बिना स्वभावत: नहीं रह सकते थे।

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'आप लोगों ने सुना क्या ? कबाइली श्रीनगर की ओर आ रहे हैं। अब ये यहां भी गद्दर मचायेंगे। एक मध्यम वय का आदमी 'रवख़' में घुसते ही बोल पड़ा। 'रवख़' में बैठे लोगों के चेहरों पर हवाइयां उड़ने लगी। तभी एक नौजवान बोलने लगा-'कबाइली श्रीनगर में अब घुस नहीं पायेंगे क्योंकि एक सच्चे मुसलमान ने श्रीनगर में खूनखराबा रोकने के लिए क़बालियों को श्रीनगर पहुँचने का ग़लत रास्ता बता दिया है। दूसरे जम्मू-कश्मीर के प्रधानमंत्री श्रीमान मेहरचन्द महाजन महाराजा हरिसिंह जी का हस्ताक्षरित विलय-पत्र लेकर पंडित जवाहर लाल जी नेहरू से मिलने पहुंच गये हैं। यह भी सुनने में आया है कि शेख़ मुहम्मद अब्दुल्ला भी नेहरू जी से मिलने के लिए दिल्ली में ही मौजूद हैं। अब भारतीय सेना कश्मीरियों की सहायता के लिए आने वाली है। अब कबाइलियों की खैर नहीं।।'

यह भी सुना गया कि मक़बूल शीरवानी को क़बाइलियों ने धोखा देने के पादाश में पकड़ लिया और उन्हें एक बिजली के खम्भे के साथ बान्ध कर उनकी हथेलियों और माथे पर लम्बी-मोटी मेखें ठोक कर गोलियाँ मार दी हैं। शीरवानी कश्मीरियों की खातिर शहीद हो गये हैं। इनकी शहादत पर कश्मीर के सुप्रसिद्ध चित्रकार श्रीमान आर. सी. वाँटू जी ने एक पेंटिंग बनाई है, जो देखने के काबिल है। यह पेंटिंग कलाकार ने अपने दुकान नुमां स्टूडियो के बाहर, खरयार, श्रीनगर, में प्रदर्शित की है। जिसे हजारों राह चलते लोग हर रोज देख-देख कर काफी भावुक तथा जन्मभूमि के प्रेम से अभिभूत हो रहे हैं।

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कई दिन बाद जब रोज़ 'रवख़' में मिलने वाले मिले, तो एक व्यक्ति ने सूचित किया कैप्टन पुष्कर ज़ाडू कश्मीर की आन के लिए पाकिस्तानियों के साथ अत्यन्त बहादुरी के साथ लड़ते-लड़ते एवं अनेक पाकिस्तानियों को मौत की नींद सुलाते हुए शहीद हो गये हैं।

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अब मैं श्रीप्रताप कॉलेज, श्रीनगर का छात्र था। यहाँ मुझे कॉलेज पत्रिका, 'प्रताप' के हिन्दी विभाग का छात्र-सम्पादक चुना गया था। इस के अतिरिक्त, हम कई उत्साहित छात्रों ने **हिन्दी अध्ययन केन्द्र** नाम से एक छात्र संस्था भी बनाई। इस केन्द्र के अध्यक्ष हिन्दी विभाग के प्रोफेसर लक्ष्मीनारायण सपरू थे। मंत्रीपद का भार मुझे सौंपा गया था। केन्द्र की नियमित रूप से, साप्ताहिक साहित्यिक बैठकें हुआ करती थीं। इन बैठकों में छात्र-छात्राएँ अपनी मौलिक रचनायें, कविता, कहानी, एकाँकी, निबन्ध तथा समीक्षाएँ, प्रस्तुत किया करते थे। रचनाओं पर खुल कर आलोचना भी होती थीं। केन्द्र को हिन्दी-संस्कृत विभाग के प्रोफेसर जिया लाल जी कौल तथा प्रोफेसर काशीनाथ जी दर का आशीर्वाद तथा अमूल्य मार्गदर्शन प्राप्त था। ये दोनों छात्र-छात्राओं को

लेखन के लिए बहुत ही प्रोत्साहित किया करते थे।

केन्द्र की एक बैठक में, मैंने अपनी एक कविता **'वही कश्मीर मेरा है'** शीर्षक से पढ़ी थी। कविता को श्रोताओं ने बहुत सराहा था। इस कविता पर कश्मीरी संस्कृति याने 'कश्मीरियत' का प्रभाव था। इस कविता के चन्द छन्द, अपनी स्मृति के आधार पर पाठकों के लिए प्रस्तुत कर रहा हूँ। इस कविता के रचने के कई दशक बाद, जब 'व्येथ' याने वितस्ता का पानी खून हो गया तब इस कविता में अन्तिम छन्द के रूप में एक और छन्द जुड़ गया जिस की टेक में प्रश्न सूचक चिन्ह जुड़ गया। यह प्रश्नसूचक मुझे काफी 'हॉन्ट' कर रहा है और न जाने कब तक करता रहेगा।

कविता के कई छन्द आपके अवलोकनार्थ नीचे दे रहा हूँ -

वही कश्मीर मेरा है

...जहाँ के पेड़, पर्वत, बाग़
दिलों को शान्ति देते हैं
जहाँ के वायु के झोंके
हर सब के ताप लेते हैं
जहाँ डल की लहरियों पर
'वाख़-श्रुख' ही थिरकते हैं।
वही कश्मीर मेरा है, वही कश्मीर मेरा है।

जहाँ बापू ने देखी थी
किरण जगमग अन्धेरों में
जहाँ नवयुग की नवआशा
दिखी उसको सवेरों में
जहाँ शंखों-अज़ानों की
आवाज़, इकसाथ आती है।
वही कश्मीर मेरा है, वही कश्मीर मेरा है।

जहाँ 'व्येथ' में सिरिफ बहता
भाईचारे का पानी है
ज़बनें कहते नहीं थकतीं
न कोई इसका सानी है
जहाँ है गूँजती सुन लो
नादिम-महजूर की वाणी।
वही कश्मीर मेरा है, वही कश्मीर मेरा है।

जहाँ की आन की खातिर
शीरवानी जान देते हैं
जहाँ कप्तान पुष्कर की
वीरता सब मान लेते हैं
नज़रिया दो क़ौमों का-
जहाँ बिलकुल नहीं चलता।
वही कश्मीर मेरा है, वही कश्मीर मेरा है।

जहाँ चस्पाँ किये जाते-
फरमाँ, नफ़रतपन्दों के
मिले जो लो उसी को डस-
कहा जाता है नागों से
सुना है खून बहता अब
हर नदी झरने में घाटी के।
वही कश्मीर मेरा है ? वही कश्मीर मेरा है ?

-58, 'शान्तासदन', गली नं. 7,
आनन्दनगर (तोमाल) बोडी,
तालाब तिल्लो, जम्मू-1800020



शिवरात्रि : आध्यात्मिक दृष्टिकोण

–डॉ. चमनलाल रैना (अजमेर)

...न जाने तब से हमारे शरीरों में स्थित 'मन-वाक्-प्राण' रूपी चेतना में कितना बदलाव आया, और वितस्ता में कितना पानी बह गया, जब 1990 ई. में अन्तिम बार अव्यवस्थित तरीके से शिवरात्रि की पूजा करने पर बाध्य हो गए। वटकराज का आवाहन तो कर पाए, परन्तु अश्रुपूर्ण नयनों से अपने शरीर की रक्षा न करने पर भी, अपने संस्कारों एवं संस्कृति की रक्षा करने लगे। कश्मीर छोड़ना पड़ा। वटुकराज भैरव का प्रतीक कलश वहीं का वहीं रह गया। मेरी स्मृति बताती है, कि हम उसका विसर्जन भी नहीं कर सके। अन्तिम बार वितस्ता में 'चोंग-वुसर-व्यन-पोश-पतुॅर' भी अर्पण न कर सके। यह रही मेरी व्यथा, ऐसी मानसिक व्यथा सभी की रही है। परन्तु शिवरात्रि से हमारा सम्बंध अतीत का रहा है। संभवत: उस दिन से, जब सप्त ऋषियों ने माता शारिका के दरबार में 5090 वर्ष पूर्व होराष्टमी के दिन अनुष्ठान किया था। तब से उन सप्त ऋषियों के हम सन्तान, होराष्टमी के दिन माता शारिका के दरबार में भौतिक सुख, आदि भौतिक अभीप्सा और आध्यात्मिक अवरोहण के लिए पूजा-पाठ, मंत्र न्यास, ध्यान-धारणा, श्रवण-मनन करते आये हैं। पर 1990 ई. के पश्चात् यह बात बनी नहीं। शिव रात्रि महा पर्व ने दूसरा रूप धारण कर लिया। जिसे हम शिवरात्रि प्रवास की भी कह सकते हैं। हम विस्थापित किये गये। रीति-रिवाज कुछ कर पाये, कुछ देश-काल परिस्थिति वश बदलना पड़ा। यही हमारी अश्रुपूर्ण कथा है..., परन्तु आध्यात्मिक भाव से हम माता शारिका के दरबार से यथावत् नतमस्तक जुड़े रहे।

श्री रामचन्द्र को चौदह वर्ष का वनवास मिला था, परन्तु हमारे विस्थापन रूपी वनवास की कोई अवधि मालूम नहीं। इसलिए हम लोगों ने नये नये सिद्ध पीठों की स्थापना की। यह हमारा आध्यात्मिक बल है। वटकराज भैरव की शक्ति इसी में समाहित है। मानसिक रूप से कश्मीर के कण-कण में है। यही शिवरात्रि की आध्यात्मिक शक्ति है।

'जननी जन्मभूमिश्च स्वर्गादिप गरीयसी' का मूल मंत्र हमारी संजीवनी है। शिवरात्रि इस संजीवनी का मूल तत्त्व है।

अर्गला, कीलक-कवच के मंत्रों से हमारे प्रवास में हमारा कवच बन के रहेगा और रहा भी है। यह आध्यात्मिक शक्ति का प्रतीक है।

उद्यद्भास्करसन्ति भं त्रिनयनरक्ताङ्गरागस्रजं
स्मेरास्यम्बदङ्क पालमभय सूलं दधानं करैः।
नीलग्रीवमुदार भूषणयुक्तंशीतशुंखण्डोज्जवलं
बंधूकारुणवाससं भयहरं देवं सदाभावयेत्।।
(वटुकभैरव वैष्णव कवच मंत्रः)

शिवरात्रि की चुम्भकीय शक्ति है, जो निरन्तर हमें वितस्ता की जननी कश्मीर की याद दिलाती रहती है। वटुक भैरव स्वयं 'शास्ता' है। वटुक माता भुवनेश्वरी श्री शारिका का प्राणतत्त्व है। जिसका नित्यवास चक्रेश्वर है। वटुकराज भैरव सपरिवार उसी चक्रेश्वर में त्रिवलय रूप से पूर्ण है तथा परा-बिन्दु की परिक्रमा करता रहता है। जिसका श्रीगणेशफाल्गुन कृष्ण पक्ष द्वादशी को होता

है। कश्मीरी पद्धति में 'वागुर बरुन' शिवरात्रि का आरम्भ है। वागुर संस्कृत शब्द है जिसका शाब्दिक अर्थ जाल/ कश्मीरी में 'ज़ाल' है। यह तांत्रिक अनुष्ठान है कि हम किस प्रकार माया जाल में घुस करके भी मुक्त हो सकते हैं। चक्रेश्वर पर ध्यान केन्द्रित कीजिए, तो उसमें सृष्टिक्रम भी और संहार क्रम भी है। इसीलिए हमारे पूर्वजों ने इस चक्रराज चक्र को सिन्दूर से अभिभूषित किया था, इसकी रेखाएं जो बिन्दु से आरोहित होकर पूर्णवृत्त एवं भूपुर तक विकास करती है, वटुकराज भैरव की ही परिभाषा बताती है। क्योंकि वटुकराज भैरव-देवी पुत्र वटुकनाथ है। वागुर पूजन के दिन कश्मीरी पण्डित चक्रेश्वर की दिव्य आभा को अपने पूजा कक्षों (ठोकुर कुठ) में अनुबंधित करते रहते हैं। होरा मी की सांध्य वेला में चक्रेश्वर की परिक्रमा करके माता शारिका का वरदान प्राप्त करके, उस परा शक्ति पूर्ण प्रकृति को हिरण्य गर्भ रूपी 'वटक नोट' अर्थात् कलश में स्थापित करते हैं। शैव शास्त्रों के अनुसार छत्तीस तत्त्व हैं। पृथ्वी तत्त्व से शिव तत्त्व तक आरोहण है, उसी यात्रा में अमृतेश्वर श्री वटुकनाथ हमारा मार्ग दर्शन करता रहता है। विशेष कर फाल्गुन कृष्ण पक्ष के प्रदोश वेला में, जबकि विश्व के वैश्वदेव स्वयं भी उस वेला में स्तम्भित होते हैं। यही प्रदोष उस ताण्डव नृत्य की चेतावनी है, जो सृष्टि को स्थिति में और अन्ततः स्थिति को संहार में लय करती है। इस ताण्डव को शान्त करने केलिए पूर्णा-प्रकृति-पराशक्ति-श्री शारिका ने श्री चक्र को अवतरित किया। यही श्री चक्र, श्री यंत्र भी है, और चक्रेश्वर भी। इसी का अह्वान, अनुष्ठान, एवं विसर्जन कश्मीर की हररात्रि अथवा शिवरात्रि पूजा है। यही वास्तविक पूजा है।

वटुकराज भैरव, कुम्भ कलश के रूप में विद्यमान है। यह वटुक राज का पृथ्वी तत्त्व है। 'कलश' पृथ्वी-तत्त्व से कुम्भकार रूपी महामृत्युञ्जय के कर कमलों से अनुप्राणित होता है, जिस में पार्वती स्वरूपा वितस्तता का पवित्र जल-तत्त्व भी है और प्राण-तत्त्व भी। अखरोट ब्रह्मा का प्रतीक स्वरूप है, जिसकी चार गिरियां (डून्य गोजि) चार वेद के प्रतीक हैं, यह वटुक भैरव का सहस्रार भी है, और योग की तुरीयावस्था भी।

वटुक राज के साथ उसकी स्वच्छन्द भैरव शक्ति रोमगोंड है, हलाहल विष को सृष्टि हेतु पान करने के लिए रामगेंड की आवश्यकता, शिव को पड़ती है। इसलिए नीलकण्ठ का वास रामगोडे में है। ऋषि डुलिज ब्रह्मन् (अव्यक्त शिव) की शक्ति है। यह हिरण्यगर्भ है। स्वर्णमय, ज्योतिर्मय, शब्दमय आकारमय, 'वाक्-मन-प्राण' से युक्त होने के कारण सत्व, रजस्, तमस् से परिपूर्णतः व्यक्त होने पर सती, उमा, पार्वती, वितस्ता, शारिका, भवानी आदि नामों से पूजित है। यही आध्यात्मिक चिन्तन है। सती का पार्थिवत एवं कारण शरीर कश्मीर ही है। नीलमत पुराण इसका प्रमाण है।

यैव देवी उमा सैव कश्मीर नृपसत्तम।
आसीत् सरः पूर्णजलं सुरम्यं सुमनोहरम्।।
(नीलमत पुराण श्लोक 12)

'उमा' का पृथ्वी तत्त्व, जल तत्त्व, वायु तत्त्व, प्राण तत्त्व एवं आकाश तत्त्व भस्मीभूत होने के पश्चात् कश्मीर के चैतन्य में अवतीर्ण हुआ। उमा सती है, शारिका है, चक्रराज चक्रेश्वर का त्रिवलय वृत्त है, जिसमें अष्ट सिद्धियाँ समाहित है। वितस्ता वेत्रवती (व्यथवोमुर) की कुण्डलिनी शक्ति है वही दिव्य मन्दाकिनी है, जो सदा होराष्टमी के दिन माता शारिका का अभिषेक करती रहती है। वटुकराज भैरव इस दिव्य दृश्य का आनन्दमयकोश है। ऋषि डुलिज हिरण्यगर्भ की नाभि है, अतः पूर्णतः वैष्णवी शक्ति की 'स्थिति' है। जहां संहार के लिए स्थान नहीं है, वटुक राज भैरव 'सपरिवाराः,

साङ्गः' हुर्य ओकदीह (प्रतिपदा) से ही हमारे घरों में 'हुर' के रूप में प्रवेश करता है। हुर का अर्थ जहाँ प्रक्षालण (लेपन) है, वहीं आध्यात्मिक अर्थों में 'हुर' शिव शक्ति का आध्यात्मिक मिलन है। 'हुर' मातृका पूजन का भी प्रतीक है तथा आध्यात्मिक साधना का भी दिव्य मुहुर्त्त है।

पहले शरीर का शोधन करना आवश्यक है, उसके पश्चात् श्री शामरिका चक्रराजेश्वरी का नमन, शिवरात्रि पूजा की विधि है। हमारे पूर्वज जो श्री शारिका के दर्शन करने में, शारिका के अभिषेक में अथवा पूजा स्तुति में समय लगाते थे, वही पूर्वज श्री शारिका की आध्यात्मिक चेतना में लीन होते थे, उन्होंने श्री वटुकराज भैरव का साक्षात्कार किया था।

पूजा की विधि बतायी, योगाभ्यास सिखाया, वटुक भैरव का ध्यान मंत्र बताया, उसी मंत्र का बीज रूप

ॐ ह्रीं श्रीं देवीपुत्रवटुकनाथाय नमः (देवी पुत्र)
वटुक नाथ कुम्भ-कलश रूप में हिरण्यगर्भ ही है

उसका वास्तविक भाव क्या हो सकता है वह योगी ही बता सकते हैं शिवरात्रि की आध्यात्मिक लीला मानवीय चिन्तन का प्रकाश भी है और विमर्श भी। जहां प्रकाश शिव का वास्तविक स्वरूप है, वहां ही चिद्रूपिणी पार्वती ध्यान, धारणा, धृति से मनुष्य के प्रत्येक 'अणु' को प्राणान्वित करती है। यही शक्ति की विवेचना हो सकती है।

श्री शारिका के बीज मंत्रों का भी यही प्रभाव है। हमें शिवरात्रि को अपने आप में उतारने के लिए सदा प्रयत्नशील होना चाहिए। वटुकराज से शक्तिपात की याचना करनी चाहिए। शिवरात्रि के मधुर-स्वच्छ दिव्य वातावरण में सगुण ईश्वर की उपासना ही वाञ्छनीय है। शिव अखण्ड अर्थात् पूर्ण परान्परा है, और पूर्णा-प्रकृति त्रिपुराशक्ति-पार्वती अन्नपूर्णा तथा शाकम्बरी शक्ति है।

इस 'शिव रात्री' के महान् पर्व के अधिकारी समस्त 'कुलाकुल'-अलौकिक-इहलौकिक पारलौकिक जीवधारी है। इसीलिए इस पुनीत तिथि पर बैष्वदेव का प्राधानिक महत्त्व है। समस्त ब्रह्माण्ड के जीव तत्त्वों की शान्ति के लिए पूर्णाहुति दी जाती है, कुल का अर्थ 'कौल' परम्परा अर्थात् कादि विद्या से है। शेष वैदिक प्रधान रीति है। शैवागमों के आधार पर सर्वाद्भुत शिव शक्ति रूप-रूपा वटुकराज भैरव का ध्यान इस प्रकार है :

सृष्टिसंहारबीजात्मा सूक्ष्मप्राणे सदा स्फुरन्।
अव्यक्तानुकृतिप्रायो ध्वनिर्वर्णपदाभिधः

वटुकराज भैरव सृष्टि-संसार क्रम का बीज रूप है। सूक्ष्म रूप से प्राणमय कोश में समावेश है। ध्वनि-वर्ण-पद आदि से वटुकराज ज्ञान और अमृत स्वरूप से समरस है। अव्यक्त की अनुकृति आकाश सदृश निर्मल है। इति शुभम्।।

तीन कविताएँ

—महाराज कृष्ण संतोषी

1. विचार नाग

(एक)

व्यभिचार ने विचार को मारा
अनास्था ने अंतरात्मा को

इस तरह नष्ट हुई
वाद
विवाद
संवाद की
हमारे पुरखों की परम्परा

कहने को
आज भी बसा है धरती पर विचारनाग
हमारे पुरखों का गणतन्त्र

पर अब वहाँ
ना विचार होता है
ना मंथन
ना सम्भाषण

विचार नाग में
अब सिर्फ होते हैं दफन
कभी शव
कभी विचार
कभी लाडले सम्बोधन

(दो)

जब वहाँ थे
तब ही खो चुके थे
हम अपना विचार नाग

अब यहाँ हैं तो
व्यर्थ ही ढूंढ़ रहे हैं
हम अपना विचारनाग

(तीन)

लौटना अब भी सम्भव है
पर कहते हैं
विचारनाग में
अब हमारे लिए जगह नहीं रही

फिर भी विचारनाग रहेगा
हमारी स्मृतियों से जुड़ा
जब तक रहेंगे हम।

विचारनाग कश्मीर में श्रीनगर के निकट एक उपनगर का नाम है जहां विद्वानों द्वारा विभिन्न विषयों पर वाद, विवाद, सम्वाद होता था।

2. व्यस्तता

इतनी व्यस्तता है इन दिनों कि
पुस्तकें रख दी हैं मैंने ताक पर
स्मृतियाँ जो
बार बार करती हैं उद्वेलित
कहा उनसे मैंने
काम बहुत है
आना तुम फुर्सत में

कुछ सपने
जो अभी भी
रात को देते हैं दस्तक
कहा उनसे भी

लौट जाओ
मिलेंगे फिर कभी
अभी मैं अपने एकांत में नहीं हूँ

सिर्फ
उम्मीद और मित्रों के लिए ही
खुला है मेरा द्वार

पर
इन दोनों के बारे में क्या कहूँ
उम्मीद से मैंने सीखा
इन्तजार करना
और भूल जाना... मित्रों से!

3. मैं जहाँ नहीं हूँ

मैं जहाँ नहीं हूँ
वहीं बार-बार अपना होना
देख रहा हूँ
और यह होना न होना
भोगौलिक नहीं
मेरी ऐतिहासिक व्यथा है

मैं इस व्यथा को
उत्तराधिकार मान
सौंपना चाहता हूँ
अपने बच्चों को

मुझे विश्वास है
एक दिन यही व्यथा
हमारे इतिहास का
नया मानचित्र बनेगी

रचनाकारों से

कृपया अपनी रचनाएँ कागज़ के एक तरफ सुवाच्य अक्षरों में लिख कर या टंकित करके ही भेजने का कष्ट करें। कश्मीरी पण्डित संस्कृति संबंधी आलेखों/कविताओं/लघुनाटिकाओं आदि को पत्रिका में वरीयता दी जायेगी।

—सम्पादक

शिवरात्रि का अभिनन्दन

—जया सिबू (अजमेर)

परम्परा की आध्यात्मिक देन,
शिवरात्रि है हमारी 'हेरत'।
शिव परिणय की गाथा...
अद्भुत, अभ्युदय और उत्थान
समरसता में भी विभिन्नता
भिन्न-भिन्न रीत-खान पान
संजोये अपने अपने घरों में
कलश-'नोट' के रूप में
हे शिव! हे वटुक! हे सन्निपोतुल!
जय जयकार से करते तुम्हारा अभिनन्दन
जलसे, हाँ वितस्ता के जल से
गुलमर्ग, पहलगाम, सोनुमर्ग की 'पतरी' से
कैसा सौंदर्य युक्त तेरा आगमन
पूरे पखवाड़े का निमंत्रण
कहते जिसे हुर्य-ओकदोह
घरों का लेपन, आरम्भ होता
फाल्गुण कृष्ण प्रतिपदा से
सप्तमी को होता है लेपन का समापन्न
होराष्टमी है द्योतक...,
शम, दम, विवेक, वैराग्य, धारणा और ध्यान
करते अपने आप में ही आत्मसात
चक्रेश्वरी देवी को करते उस दिन नमन
प्रदक्षिणा के रूप में।
सँवारते, सजाते नवकुसुमित विरकिम-टेकबटन से
सिन्दूर से, कमल पत्रों से,
श्री चक्रेश्वर पर ही बनाते श्री चक्र का आकार गेंदे से
कोई ध्यान करता-इन्द्राश्री पाठ से
कोई पढ़ता सहस्रनाम भवानी का
कई बजाते साज़, मॉज्य शारिकॉय करदया
इस आशा से, मनोकामना पूर्ण करने के लिए
जाग्रण, अन्वेषण, अभटिसा, और अभिव्यक्ति
है काया शिवरात्रि की

'नवम' अथवा दँहम के दिन
आतपुत्रियाँ अपने पीहर..
लाते वहाँ से नून, चोच्य और अतगथ
क्या सुन्दर मिलन, वाह वाह अभिनन्दन
खान-पान, खेल-कूद भिन्न-भिन्न व्यंजन
अपनी पद्धति अनुसार-गुरिट होना भी है संहिता
गाड-काह का अपना ही महत्त्व
स्वादिष्ट मछली नाला सिन्ध और लिद्दर की
बुलर की, विवस्ता की
वागुर बाह-द्वादशी का पर्व
वास्तव में 'आगम प ूजा' का अनुष्ठान
सिद्धि-ऋद्धि-समृद्धि के लिये
कादि-हादि मंत्रों से अभिषेक होता
एक सोपान...शिवरात्रि पर शिव का अनुसंधान
शिवरात्रि त्रयोदशी-त्रुवाह, हेरच् त्रुवार
एक नया जोश, बालक, बालिकाएं
नववस्त्र धारण किए, विवाहिताएँ नया अटहोर पहन लेते अपने हाथों से
वटुकराज के सभासदों को
जल से अभिषिक्त करने के लिए
फूलों की मालाओं से सुसज्जित
घर की मालकिन वटुकराज को
कंधे पर लिए, बेटा राम गोड लिए
घर का मालिक दरवाज़ा बन्द किए
इंतिज़ार में द्वार को खोलने के लिए
'ठुक-ठुक' की मधुर आवाज़
सुनने के लिए लालायित
ठुक ठुक सुनते ही, कहता चाव से,
आर्त्तभाव से कौन हो ? प्यार से, भाव युक्त ध्वनि आती
वटुक राज,
क्या ह्यथ ? सर्व-सम्पदा ह्यथ
अन्न ह्यथ, धनु ह्यथ, रुज़ी तु रोज़गार
चाहे भारत का कोई प्रदेश हो-
यही क्रम देश में भी, समुद्र पार भी
अपनी भी सप्त ऋषियों की याद दिलाती है-

हम कश्यप ऋषि की संस्कृति को संजाये रखे हुए है/ यही शिव रात्रि है।



(अख म्वखसर खाकु)

["श्रुनगर महादीव यात्रा"]

(अदारिया) पी. एन. कौल "सायिल"
पृथ्वीनाथ कौल 'सायिल'

जुगराफियॉयी एतबारु छे कांह ति यात्रा तमि जायि, शहरु, कसबुकि सदुर मुकामु या राजधॉनी प्यठु शोरू सपदान, य्वसु तमि रियासॅच़ या मुलकुच आसान छे। कुनि ति जायि प्यठु राजधॉनी ताम युस फॉसलु छु आसान, सुय छु अथ ति मुकर्र तु कोनूनी लिहाज़ु स्य्कु माननु यिवान। यि छु अख ऑसूल तु ॲथ्य् तहत करव ॲस्य् ति पनुनि रियासॅच़ जम्मूव कश्मीरचि राजधॉनी श्रुनगरु प्यठय पनुनि महादीव यात्रायि हुंद संज़।

1. सॉन्य् यात्रा गॉयि श्रुनॅगरुकि मशहूर दशनामी अखाड़ु प्यठु शुरू। ॲस्य् छि प्रताप पार्कि दॅन्द्य् दॅन्द्य् तु पतु पोलू मॉदानु दॅन्द्य् दॅन्द्य् ग्वडु ऐम्पोरियम गार्डन तु पतु तमि ह्योर, ट्यूरिस्ट रिसेपशन सेन्टर, यपॉर्य रोडियो कश्मीर तु दूरदर्शन केन्द्र श्रुनगर वातान। अति प्यठु वॉत्य् ॲस्य् ज़ीरो ( )। यि छु सानि वेथि (वितस्ता) हुन्दिस तवॉरीखी यारुबल तु गाठ, शुरहॅयार यारुबल या शुराह यार गाठ। य्वहय छु वेथि हुन्द ग्वडन्युक गाठ।

2. शुराह यार यारु बलु युस शंकरचार्यचि पहॉडी हुंदिसुय दामनस मंज़ वाका छु, छु सॉनस दुर्गा नाग मंदरस नखय। दुर्गानागुक मशहूर मंदर ति छु सॉनिस कौमी शाहराहस प्यठ्य शूभान तु गाह त्रावान, यि छु सोन तवॉरीखी मंदर। बर लबि सड़क आसनु किन्य् छे अति राथ द्वह चहल पहल रोज़ान। श्रुनगरु प्यठु गछ़न वॉल्य् छि माता दुर्गायि प्रणाम कॅरिथ नेरान। बेशुमार गाडि छे अति रुकान तु तिथय पॉठ्य छि श्रुनगर वातान वॉल्य् ग्वडु माता दुर्गायिय प्रणाम करान। गाडि छे रुकान। चोर्य ति तु सुलि ति छे अति व्वसु द्रवसु बराबर रोज़ान।

अति छे स्वंदर नागुहन – ति क्याज़ि दीवी छे हमेशि नागुहन सुती आसान। दपान येलि रॉगिन्या भगवॅती सानि माजि कॅशीरि मंज़ प्रस्थान छु त्रोवमुयत, तमि ति विरयाह नाग, नागिनि पानस सुत्य् अनिमचु। येलि मातायि हुन्ज़ि ऑगिन्यायि किन्य् माता रॉगिन्या कॅशीरि वातनॉव तु तमि विज़ि ति ऑस्य् नाग सुत्य्।

दुर्गानागुक मंदर छु प्रोन इतिहासिक धर्मुस्थल सानि प्रज़लवुनि सभ्यतायि तु कलचरुक हावुन बावुन पायक नमूनु।– यि छु जान स्यदु पीठ माननु यिवान। अति छु सुबहन सिरि भगवान पनुन स्वनुहॉर्य गाश वाहरावान। अति छे धर्मसालु ति जान। सान्य्न वारयाहन संतन हुंद तपूवन तु जपुजाय छे दुर्गानागय ऑसमुच़। स्वामी शिव

रत्नगीर, स्वामी शिवजी खर, माता मथुरा दीवी तु बँयि वारयाहव रेशच तु संतव छु अति क़ायम कॊरमुत तु ज्ञानं क्यों मनु मुराद हॉसिल कॊरमुत। यि अस्थापन छु वुन्य्क्यन ति नवान तु फ्वलान। यि मश्हूर अस्थापन छु सॉनिय शंकरचार्य मंदरु तु बालु तलुकनि श्वब शेहजार छ़टान अति छु शांदार यात्री निवास ति।

3. दुर्गानागु प्यठ् छि ॲस्य् ॐ नमः शिवाय परान परान शंकरचार्या बालस

खसान। अथ छॆ मोटर सडक ति ह्योर ताम। तु तति छु मोटर गाडि अड् प्यठ् कँह जरीबु पॅकिथ तु हेरि खॅसिथ छु मंदरुक अेहातु यिवान। बागुहना तु धर्मसालु छॆ अथ नॅनिस आकशस तलुकनि बालुकिस थज़रस प्यठ वुछुन लायक मंज़र पेश करान। पतु छु प्रॉन्य् कनिव हेरिहन खॅसिथ शंकराचार्य्युक प्राचीन तवॉरीखी मंदर। मंदर छु पननि खास शकलि हुंद, खास फनि तॉमीरिक अख नमूनु। अरुवरु सोरुय कन्यन हुंदुय योत। पज़िय छॆ अथ मंदरस पनुन्य् बे मिसाल तु मुनफर्द खूबसूरती अमि थदि शिव स्थलु प्यठु छॆ सारुय व्यथ यिवान बोज़नु तु सोरुय श्रुनगर शहर बोज़नु यिवान। मंदरस मंज़ य्वसु शिवजी सुंज़ मूर्ती छॆ – स्व ति छॆ आम मूर्तियव ख्वतु स्यठा स्वन्दर। अथ मंदरस छॆ पनुन्य् खास अहमियत – अथ शिव धामस छु खास महिमा। शिव जी सुंद्यन पर्वन याने उत्सवन, शिव चतुर्दशी श्रावणु पुणिम, रक्षा बंधन, शिवरात्री, हुर्य ऑठम हिव्यन व्वतसवन प्यठ छि अति सासु बॅद्य लूख पूज़ा पाठ करान तु मनुच शॉन्ती प्रावान।

4. शंकरचार्या प्यठु वापस वॅसिथ छि ॲस्य् डल बॅठ्य बॅठ्य गगरिबल नेगरू पार्कि नखु वातान, नेहरू पार्कि गाठस निश वॉतिथ छु पयॉर्य अमि पार्कि हुंद प्रेयिवुन नज़ारु तु हुपॉर्य बुलिवार्डुकिस दॅछिनिस दॅन्दिस ख्वशयिवुन्य् पार्किहन पनुन हुसन हॉविथ दिल रंज़ुनावान। ॲथ्य् लरि छु बालस प्यठुकनि तवॉरीखी 'पॅरी महल' सॉरुय तवॉरीखी ज़न तु वर्कु वर्कु फिरान तु च्यतस पावान। पॅरी महलु किसुय एहातस मंज़ छु 'बाटनिकल गार्डन' ति शोलान। यि सोरुय महल तु यि जडीबूटियन हुंद बाग छु वुछुन लायक। ॲथ्य् खुतस मंज़ छु अख बॊड बाग। यथ मंज़ बाकुय म्यवु कुल्यन सुत्य् सुत्य् छतु तुल तु शाह तुलु कुल्य् ति। अथ अलाकस छि वनान चश्मा साहिबी। साहिबी अमि मूजूब ज़ि सानि माता अलक्षयेश्वरी माजि र्‌वपु भवाणि हुंद्यन वॉर्यव्यन, साहिबन हुंद यि जॉगीर छु वारयाहस र्‌वकबुक यहातु करान। अथ साहिबी म्यवु बागस मंज़ छि ऑस्य्मुत्य् कँह लुख बजन बजन खॅवन मंज़ वंदुकालस मंज़ शीन बॅरिथ थवान। युस तिम र्‌यतुकालि कॅडिथ शहरुक्यन बाज़रन मंज़ कुनान ऑस्य्– मलायि कुलफी बॅर्य बॅर्य बॅड्य बॅड्य मठ ऑस्य् तिम रेडन मंज़ पकुनावान तु कमि मॊदरिलयि वनान–वाह यख! वाह यख! – वाह वाह यखो हो – कमि वनु वोलमखो यखो – ज़बर वनु वोलमखो – चश्मा साहिबी वोलमखो यखो – स्वनु दूर जरुयो यखो – ब्याख वनान ठन्डी - ठॅन्डी ! ठन्डी - बदनुच ठन्डी! यॅहय चश्मा साहिबी हुंज़ जायि हन गॅयि सानि र्‌वपु दॆदि हुंज़ तप साधनुच जाय। यॆति तमि बनह (12) वर्ययन तपु साधना कॅर। सॉनिस साहित्यक इतिहासस मंज़ छु अम्युक खास बजर तु थज़र। यॊताम चश्मा साहिबी हुन्दि बजरुक तोलुक छु, ॲज़्युक चश्मा

शाही ति छु चश्मा साहिबी हुन्दुय पतु बदल्योमुत नाव। तिक्याज़ि मुगल बादशाहव दॅस्य् बनावनु आमुत्य् शालुमॉर, निशात बेतरियस सुत्य् गव यिति चश्मा शॉही दॅरिथ।

5. अॅथ्य् चश्मा साहिबी सुती छे जीठ्ययॉर हुंज़ प्रॉन्य् मंदरुहन। अति छु माता ज़िष्ठा दीवी हुंद प्राचीन अस्थापन। ज़बर वनस सुत्य् यि अस्थापन छु स्यतुकालि शोलान आसान। यात्री छि दूरि दूरि प्यठु ऑत यिवान तु माजि भगवती हुंद दर्शुन करान। अति ति छु नाग, धर्मसालु तु यात्री निवास। येति यात्रियन स्यठाह आसॅयिश छे मेलान। यारि गुहुल, शुहुल शेहजार छु छु इन्सानु सुन्द दिल मुहान। यि ति छु प्रोन तपोस्थल।

6. अति नीरिथ छे यात्रा डल दॅह्य् दॅह्य् ड़लुक, छ़टु शिकार्‌यन, रुंग नावन तु अगन बोटन हुंद मोज तुलान तुलान तु सॉदुर वार हवुहस मॅत्य् करान "यिशिबॅर" वातान। अथ छि गुप्त गंगा ति वनान। डल दहि हना लौब पहन अख गामुहन, यथ दर असुल ईशि सुंद बर या बॅर, ययॉर्य गुप्त गंगायि वातान छि। व्वन्य् छु यि अख बॅसिथ गाम। अति ति छु नाग। जान धर्मसालु तु मंदर। अति ति छि वारयाहव दयि टाठ्यव, सादव तु संतव तप सॉद्यमुत्य्।

चूंकि कॅशीरि मंज़ ओस शैव मतुक कॉफी दोरु दोर। राजतरंगनियि छि गवाह ज़ि येतिय छि सॉन्य् मशहूर शैवाचार्य ति ज़न्मस आमुत्य्। सोन मशहूर शैवाचार्य अभिनवगुप्त, वसु, गुप्त, उत्पल देव, ति छि अॅथ्य् शिव पीठस प्यठु बेहान, यिवान गछ़ान रूद्य् मुत्य्। शैव धर्मु सभायि छि अति करनु आमचु। सॉन्य् स्वामी लक्ष्मण जुवन ति बनोव अतिय पनुन शैव आश्रम। तु ऑस्य् पनुन्य्न शैषण शैव फलसफु हेछिनावान। पनुनि मुलकुचव वारयाहव जायन तु दूर दराज़ मुलकन प्यठु ति शैं धर्मुच ज़ानकॉरी हॉसिल करान योर यिवान ऑस्य्। स्वामी लक्ष्मण जुव ऑस्य् तिमन अमि फलसफुच ज़ानकॉरी दिवान। यि शैव आश्रम छु वुन्य्क्यन ति चलान। जेमिस अन्दर छु अमि आश्रमच शाख बराबर पनुन कार्यक्रम ठीक पॉठ्य पकुनावान। यि आश्रम छु भगवती नगर नहरि प्यठ पूरु पॉठ्य सक्रेय। अॅथ्य् गुप्त गंगायि पेठ्यकिन्य् कूही सिलसिलस अन्दर छे शंकर महाराज सुन्द सॅर्यश्वरच ग्वफायिहन ति य्वसु नेबुर्‌य किन्य् खुलु डुलु जायि तु वूसी क्षेत्रस मंज़ छु।

7. अति गुप्त गंगायि प्यठु छे यात्रा शालुमॉर बाग वातान। मुगल बादशाहन हुंद बनावनोवमुत यि बाग ति छु निशातकी पॉठ्य डल बॅठिस वाका। पतु छे यि वथ हॉरवन कुन पकान। शालमारु पतय छु अॅथ्य् सड़कि खोवरि तरफ अख ल्वकुट गामुहन चन्दुपूर। गामस मंज़ वॉतिथ छु अख नौवुय सकून हॉसिल सपदान। अथ मॉर्यमॅन्दिस गामस ज़न छु माजि भगवती अख अजीब तु प्रेयिवुन अनुहार बखुशमुत। शीरिथ तु पॉरिथ यि गाम छु माता भवनीश्वरी हुन्दि अस्थापनु वापथ अख कॅशिश बनावान। वूसी एहातस मंज़ बोनि शेहजारस मंज़ यि शूबसूरत नाग छु अमर्‌यतु क्वंड़। अति छु यज्ञशाला तु धर्मसाल ति तॉमीर आमचु करनु। यिछुय छस सफाशीन क्वलिहन सॉर्‌यसुय यहातु कॅरिथ खूबसूरती मंज़ हुर्यर करान। बोलुवुन्य् जानावार ज़न छि विगनि वनुवुन करान। तिछ़य छस शेहजि बोनि स्वर्गुद्वार अतिकि अमि मंदरुक कुबु छु सड़कि प्यठय ज़न तु ओर यिनुक नाद दिवान।

यवहय तु गव चंद पोरि हॉरवनुक दीवीबल। रंबुवुनिस नागस मंज़ गाह त्रावन वोल मंदर छु मनस शॉन्ती बखशान। अथ शूभिदार मंदरुहनि मंज़ छे पानु माता भवनीश्वरी विराजमान। बाडवदार एहातस मंज़ छे ओरु योर पकनु खॉतरु पकु तु प्वख्तु वतु बनॉविथ। क्वलु दॅन्दिस ति छु प्वखत वतु पोद बनॉविथ। अथ मंदरस प्यठ छि प्रथ वॅर्ययि अख जु हवन यिवान करनु। अतिच प्रबन्धक कमीटी छे पूरु पॉठ्य सरगरम। अथ छु नाव माता भवनीश्वरी अस्थापन ट्रस्ट। चन्दपोरि रछि वारयाह भटु गरु पतु वतु प्यठय अति लसान बसान। अतिक्यन यॅज्ञन तु हवनन मंज़ छि दूरि दूरि प्यठु श्रद्धावान वातान। माजि भवाणि हुन्द दर्शुन करान तु पूज़ा पाठ, भजन कीर्तन चलुवुन रोज़ान। मॉज छख मनि कामन पूर्ण करान तु टोठान। अथ अस्थापनस ति छे तवारीखी ॲहमियत। हुपॉर्य सरबन्ध तु हरवन स्वर्गुक स्वछ बॉगरावान। चन्दपूरिस नखय छु दरबाग अख मश्हूर गाम। चंदपोरिक्य् तु दरबागुक्य् बसकीन छि पतु बॅड्य तु ओसूदु हाल। तु म्यवु बापार छु अतिक्यन लूकन हुन्द खास पोशि।

माता भवनीश्वरी अस्थापनुक ज़िक्र छु सान्य्न धार्मिक ग्रन्थन मंज़ बाज़ॉपितु पॉठ्य करनु आमुत। यथ श्लोकस मंज़ छु अमि पवित्र अस्थापनुक वर्णन मेलान–

आकॉशी चन्डिका देवी,
पातॉली भवनीश्वरी।
मृत्यलोकी जया देवी।।
या
यात त्रिपोर सुन्दरी।।

८. अथ चंदपूर तु दर बागस सुत्य् ब्रॉंहकुन पॅकिथ छु बुद्धमतकि ज़मानुक्यन आसारि कदीमन हुंद ति अथ थज़रस बॅयिहन बजर बखशान। बुर्ज़होम, धनिहोम तेलबल नालु तु दोयमि अन्दु ''दॉछ गामुच रख'' बेतरि यिमन सारिनुय जायन छे आल्मी सोथरिस प्यठ ति पनुन्य् श्वहरथ तु तवॉरीखी हॅस्ययत हॉसिल। ट्यूरिस्ट नक्श प्यठ ति छि यिम छे यिमु मश्हूर जायि दर्ज।

९. अपॉरी धनिहॉम्य् किन्य् छु 'शार्दुबल' अख मश्हूर जाय। यवसु वुडुर अनुहार जायि हन छे, तपॉरी किन्य् पकान पकान तु ॲथ्य् पॅद्य् वति हन ति गछान। यवसु असि महादीवचि पहॉडी ताम वातनावान छे। गोण तु गुहुल वन त्रॉविथ छि ॲस्य् महादीव सुन्दिस अस्थापनस यानि शिव ग्वफायि निश वातान। स्यठा प्रोन यि अस्थापन छु तवॉरीखी ॲहमियॅचु हुंद मॉलिक। दपान अपॉर्य छु सर्फु माल्युन। अनीक सरफ छि अथ अलाकस फेरान। मगर यिमन प्यठ महादेव सुन्ज़ (महादीवुच) नज़र छे। तपॉर्य छिनु यिम सरफ कॉन्सि कांह तकलीफ वातनावान। यि जाय छे ॲद्य् पॅखिचन सारिनुय जायन सरस। महादेव सुंद दर्शुन करनु पतु छि श्रद्धावान स्यठा स्वख प्रावान। ओत वॉतिथ छु इन्सान असली शॉन्ती प्रावान। ॲकिस ख्वतु अख जाय छे स्वन्दर तु दिलकश। महादीव कॅरिन सॉनिस कौमस कल्याण। ॲस्य् छि तॅमिस ज़गत ईशरस शत शत प्रणाम करान! सुय छु सानि यथ रेशवारि डखस।

जय शिव शंकर महादेव!

जय जय माता भवनीश्वरी!!



गज़ल

मोतीलाल नाज़

तॅम्य् सुंज़ स्व प्रथ कांह कथ मे पॅरमुच़ ऑस अॅछन मंज़,
तमि ज़्याद् तॅम्य् सुंज़ ज़्यव ति कोताह बावि प्रच़्न मंज़।

तमि डालि अनिमचि लालि मे वोल पॉन्य् पानस पान,
रावान वोजूदुय बुसरि लगान पान ग्वच़्न मंज़।

बे मॉल लॉगिथ मॉल रछोयोव मे मगर क्याह,
तॅम्य् ओस पोरमुत म्योन मन ब्रोंठ्य ति शहन मंज़।

पम्पोशि जूऱ्या ग्रायि मारान ऑस ड़लस मंज़,
तिम ड़ेशवुन्य् कॉतिहव ललुनॉव्य् अॅछन मंज़।

वसुवॉस्य् रोंचव ठोंचि गिन्दुन त्रोव नु लोंचन सुत्य्,
प्रथ कांह पलव बुय ज़ेठ्रावान आस ज़ुच़्न मंज़।

अॅस्य् ऑस्य् कानिव्य् फोत्य् नेबुऱ्य स्वय औबर चमक ह्यथ,
व्वन्य् रूद्यमुत्य् ज़न कानि फुट्य हॅल्य् कॅल्य् छि ख्वत्यन मंज़।

सुति वाति वखुत रावि अॅछन गाश क्वठ्यन होश,
बे बूज वखतुच दूज लेखन "**नाज़**" **ज़ुव्यन मंज़**।



(नज़्म)



टी. एन. गंजू "विश्वास"

दिल आज़ार चॊल पतय मन गोस
दिचनस थफ ऒनुन वापस
आयस ब्वद वॊनुनस ज्ञान
दौपनस पान प्रज़ुनावुन
अगर प्रज़नुथ लबख न्यर्वान
करान शैतान छु पोंपुर्य गथ
म सन तस प्राव आत्म ज्ञान
दौपनस पान प्रज़ुनावुन
बिहिथ खलवख समॉधी मंज़
अभ्यॉसी दूर कॅरिथ अभिमान
ब्रकूटी सर् गछ़ी ब्रह्म ज्ञान
दौपनस पान प्रज़ुनावुन
सथ ज़ॅमीन नव वनान असमान
तिमन हुंद छु मॉलिक कुन

वनुन छौट्य पॉठ्य छु कुन भगवान
दौपनस पान प्रज़ुनावुन
फर्ज़ कर पूर परुन गीता
लबख सार सारिकुय ओमकार
कॅड्न 'लल' नॅन्य् द्युतनस मान
दौपनस पान प्रज़ुनावुन
व्वलो हा पोशिनूलो
बोल बोशा चोन छु म्योन "**विश्वास**"
कृष्ण् गूपियोप्रभातुक द्यान
दौपनस पान प्रज़ुनावुन
कराग्रे वस्ते लक्ष्मी
कर मध्ये सरस्वती
कर मूले ति गोविन्द
प्रभाते कर दर्शनी

त्रे चु पॅद्य् (विश्वास)

नज़र तस कुन पैयस सीन् सिपर ओस
वट्स्य हावस गयस देवान् मोत गोस
स्वंज़ल ऑस आफताबस म्वखत् हार नॉल्य्
ऒबुर खौत आसमानस चॅंज वुनल बॉल्य्

* * *

खयालातन अन्दर मोत गव परेशान
गॅयस आकाशवॉणी क्याह छु रोज़ान

वाँजूदस मंज़ यिथ्‌न कॅम्य्‌ सूंच
पगाह ताम कस छु रोज़ुन कुस जॉन्य्‌वोल त्युथ

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दमुय अव्‌ छुय गनीमत कर चु ठॅहराव
संध्या समयस नमस्कार सु तस कॅरिथ क्राव
छु सोरुय नाशवान पाँज़ रोज़वुन कुन
ज़पुन 'विश्वास' सुय कुन वॉन्सि पूज़ुन

(प्यारे लाल हण्डू छिनु म्वहताजि तारुफ। मानोलागिस्ट प्यारे लाल हण्डू सॉबस कुस कॉशुर ज़ानि नु। यिम छि मानो लागव अलावु कवितायि यि वनान। यिम छि स्यठुहुय मकबूल तु मशहूर कलाकार, लिखॉर्य तु स्टेज डायरेक्टर। यिहुन्द्य्‌ मानोलाग छि कशीरि हुन्दि कलचरल वरासतुक यहातु करान। यिम सपुद्य्‌ दूरदर्शन जॅमि प्यठु बॅहसियति डिप्टी डायरेक्टर सरकॉर्य मुलाज़मत निशि सुबकदोश। स्यठाह जल्द यियि यिहुन्ज़ि ज़िन्दगी अदबी कारनामन तु खासकर यिहुन्द्यन मानोलागन प्यठ मुश्तमिल किताब बाज़रस मंज़ तु तुहन्द्यन अथन मंज़ य्‌वसु वुन्यक्यन छपान छे। –'**सायिल**')

तरु दर्शनु चाने

सदाशिवु टाठि म्याने, तरु दर्शनु चाने।
सूरु मति नुन्दुबाने।। वॉलुनस बु मायि चाने।।०।।

गॉड दिमय कमि ज़लय, अशिवानि, गंगु ज़लय।
पानु छुख न्यर्मलय।। शितल स्वभावु म्याने।।०।।

क्वसु अॅतुर तु क्वसुन गंध, मलय तनि यी चे पसंद।
धुपु दुपु कोफूरु गंध।। गंधु स्वगंध म्याने।।०।।

वस्त्र कम लागय, मखुमल तु क्यमखाबय।
हर म्वखु व्वन्य्‌ बु प्रारय।। नंगु ग्वसानि म्याने।।०।।

शेरि लागय कम पोश, व्यनु ग्वलाब दतुर्य पोश।
कमि रंगु लागय पम्पोश।। रंगु बे रंगु म्याने।।०।।

व्रत चोन दरु कुस बो, पुनिम तय कावु पुणिम।
ईकादशी, शिव चतुर्दशी।। बॅयि श्रावणु पुनिम चोन।।०।।

'**प्यारुयस**' प्याराह चोन, चुय छुख सथग्वर म्योन।
शेरतस व्वन्य्‌ ड्यकुलोन।। टाठि महादीवु म्याने।।०।।



महाराज कृष्ण कौल 'वफादार'

ब्वछि छम लॅजमुच़ क्वछि बरतम,
प्रेयमु अमर्यतु सुत्य् त्रप्त करतम।।

क्वछि मंज़ मॉजॉय लोल बरतम।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

ऑश छुस हारान यिमव चेश्मव,
बोज़ि कुस मॉज म्योन ज़्यव मा छम।।

नरि ज़ंगु वायान वछ मे क्याह गव।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

क्रकु चिकु दी ही ह्युर फॉलथि गोम,
यिनु गछ्यम नील मॉज गोश करतम।।

अटुबारि छुम नखस खोतमुत बोम।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

वॅस्य् वॅस्य् छुस प्यवान तगान मा छुम,
थफ कॅरिथ अथस मॉज डख रठतम।।

क्वठ्यन ह्यस होशा पूरु मा छुम।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

कुस छुम दर्दिल चुक म्योन कस,
यिनय रावु मंज़ वति रॉछ करतम।।

चे़ वरॉय मॉजॉय छुस बे कास।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

लॉरिथ पथर छस डुल नावतम,
मनु मंज़लिस मंज़ सुलुनावतम।।

ख्वनि मंज़ मॉजॉय ललुनावतम।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

खानु मोल शुर चोन छुस नादान,
आश छम चॉनी गाश अनतम।।

बेज़ान अनज़ान छुस परेशान।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

माजि रोस शुर लगान दकन डुलन,
आर यियनय वारु नालु मति रठतम।।

माजि ह्यंद्य् टॉठ्य सॉरी शोलन।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

क्वपोत्र छु आसुवुन क्वमाता मा,
शुर छुस चोनुय तु सायि करतम।।

माजि हुंद रोशुन शायान छा।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

दॅलिस तल मॉज रटुस शेहजारस,
अदु चालु ज़गतुक्य सॉरी सितम।।

हुर्यर पूर्यर गछ्यम गाटुजारस।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

तन मन धन सोरुय चोन दान,
'वफादार' छुख व्वन्य् चारु करतम।।

अर्पण करु क्याह फकथ छिम प्राण।
ब्वछि छम लॅजमुच़ क्वछि बरतम।।०।।

'बांगुज वोर' 'वफादार'

हा पानु म्यान्यो मसॉ लाग चोर,
पूरु कर ज़न्मुक्य यिम पॅहर चोर।।
ज़ान पनुन पान वांगुजवोर।
ज़ान पनुन पान वांगुजवोर।।०।।

छुना समसार अज़ तान्य् कान्सि सोर,
कांह पैक वारु वारु कॉन्सि तुल दोर।।
अख रूद पांछ़ द्वह ब्याख द्वह चोर।
ज़ान पनुन पान वांगुजवोर।।०।।

युस येति सुलि द्राव सुलि वोत तोर,
च़ीर्य नेरन वोल गछ़ान अड्मोर।।
सुलि गछ़ि शानव प्यठु वालुन बोर।
ज़ान पनुन पान वांगुजवोर।।०।।

कुत्य् गॅयि कुत्य् आयि लटि लटि योर,
व्वटु तारु कथु तारु कौरुख ओरुन योर।।
कॅरिथ सॉलाह नियख वापस दोर।
ज़ान पनुन पान वांगुजवोर।।०।।

कति रुद सिकंदर, शाह सुंद दौर,
कति रूद्य् रावनस राक्षस ज़ोर।।
कति रूद्य् लंकायि काहशत पोर।
ज़ान पनुन पान वांगुजवोर।।०।।

पॉगम्बर, अवतार बॅड्य बॅड्य,
सारिवुय मौ त्रोव रुह वोत तोर।।
साद, संत रेश, मुनी आयेयि योर।
ज़ान पनुन पान वांगुजवोर।।०।।

अॅक्य् रॅट अख वथ बेयि ब्याख दोर,
कांह लमान लौत नावि कांह पुर ज़ोर।
हर कॉन्सि कुनिसुय मॅन्ज़िलस टोर।
ज़ान पनुन पान वांगुजवोर।।०।।

सुल छय त्राव व्वन्य् आलुच़ होर,
स्वरू दयि नाव रोज़ वारु तस लोर।

सुलिगरि '**वफादार**' गछ़ि तॅरिथ अपोर।
ज़ान पनुन पान वांगुजवोर।।०।।



(नज़्म)

नार त्यंगुल

बिमला ऐमा मिसरी

मे छिम सॉरी प्रछ़ान
चु वन चे़ कुस़ दोद छुय ?
मरहम करोय ज़ख्मन
चु वन चे़ कथ छय दग ?
बु क्याह वनु मे छि लोलु बानु
छ्रॅंय गॉमुत्य्
मे छि बानन ठानु डॅल्यमुत्य् तु लोल वॅसिथ प्योमुत
छॅकरुनु आमुत हुपॉर्य, यपॉर्य
खबर कपॉर्य कपॉर्य किन्य्
यि सीर छसनु कॉन्सि ह्यकान बॉविथ
छस अॅन्दरी पानस मंज़ दोबरावान
नाहकुक नोसूर छस पानस नोवरावान
मे छुम पानस अन्दर नार वुहान
नार हसदुक तु अहंकारुक
खबर क्याह गोम ?
लोलु शेहजारुच बून्य् ज़न पेयि वॅसिथुय
तु गॅयि पनु पनु
मूल ज़न तु आयस प्राटुनु
मे ज़न पथ कॉन्सि हुन्द स्वख खरान
हुमिस क्याज़ि छु स्वख सुय छुसन ज़ुवान

मगर मे ति मा छु पनुन स्वख कँह कम ति छुस न ज़ांह गॅज़रान
मेय गोछ़ सोरुय आसुन
मगर हुमिस न किंही
य्वहय नारुद त्यंगुल छुम अँन्दरी ज़ालान नारुतॅत्य् छिम फहान
सु गोछ़ द्वहय लाचार मिसकीन अथ् दारुवुन रोज़ुन
तस गॅछ़्य न ज़ांह फ्वलुन्य् बागस ग्वलाब
य्वहय दोद छुम व्वतुलिथ आमुत
दपान छुस
हुमिसुन्दि बागुक्यन पोशि वॅथरन करुहा डोठ् पऱ्युन
तसुन्धन लोलु आबशारन फिरुहा नस पथ कुन
तु थोप दिमुहख चांट्यन
य्वहय त्यॉगुल छुम मनु नॅगरस राज करान
अवय छिम द्वखुन्य् नारुतॅत्य् यीत्य् व्वज़लेमुत्य्
यॅहमं तु छम दिलस दग
अमिय छम नेन्दर तु नेह गॅजमुच़्
म्यानि भगवानु ?
तिछ़ नेन्दरि ज़्वला दिखना मे ज़ाह
द्यवु मे गछ़िहे बु तु हु मॅशिथुय
तसुन्द स्वख मॅशरिथ ह्यमु हा हुमिसुन्दिस द्वखस साम
तॅमिसुन्द द्वख दोद ललुनावुहॉ
बु पनुनि ल्वलि मंज़
क्याह 'बिमलायि' बॅलुरावखना यि दोद
बह्य ॲमिय दॉद्य् आवरॉवनस!
बस य्वहय नारु त्यॉगुल।।

ज़ॉरी सॉनी बोज़

जी. के. बहार

कति छुख गवर् म्यानि लगयो पॉरी,
ज़ॉरी सॉनी बोज़।
आसय ब् मुच़राव बरन्यन तॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

कौत गव मौत म्योन वनतय हॉरी,
गोस् मा तस कँह म्योन।
पम्पोशि पादन लगयो पॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

थँचिस त् लूसुस ब् प्रॉर्थ्य प्रॉरी,
मन्दिन्यन मे शपद्यव शाम।
डालि मे ॲनिमय अशिनी टॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

द्वहस त् रातस छम बेकरॉरी,
दग छुस ॲन्दरी ललुनावान बो।
ज़ोलुस त् गोलुस ॲम्य् लोल् नॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

नैन्द्रे मंज़ हय सु वुछान सॉरी,
ॲछ वॅछ़ ॲसिथ असि छुन् गाश।
बास असि सन्वख कास अंधकॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

मस छुख पानस निराकॉरी,
तडपान तरसान येति छि ॲस्य्।
नौन हाव दर्शुन वुछ होथ सॉरी।।
ज़ॉरी सॉनी बोज़।।o।।
असि तुज चे़य़ पथ कॉच़ाह खॉरी,
क्याह क्याह लूकव कोताह वौन।
तानुतीर तनि छिम लॉर् लॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

असि चोन दामन् रौट यकबॉरी,
बेबस त् बेकस असि मो त्राव।
कोताह प्रारव दित् व्वन्य् वॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

'बहारस' गौब्यछी पापुन्य् बॉरी,
आश छस चॉनी चुय दिख तार।
रंग् रंग् करुहोय पोशि अम्बॉरी।।
ज़ॉरी सॉनी बोज़।।o।।

व्वन्य् आव नौव दोर

(नज़्म कॉशिरिस मयि म्वहबतुच वखनय) 'बहार'

वुहि वुहर्य गर् गोस
बर मुच़रोवुम
ज़र ज़र बास्योम
मे ऑस्य् प्रारान
ख्वश गव डीशिथ
कांह समख्य्व
दॅस्य् पूसा नालुमॅत्य्
म्वनि मीठ्य
रंग रंग न्यामच़
खॅनि किचु दिचुहम

खबरा प्रछ़हम
ठस्खा कौरहम
व्वन्य् यिन् नेरख
बांद बांद कौरहम
चॅय आख गर् अज़
चे़ हा छुय व्यलकम
पज़ि दिल व्यलकम
पज़ि पज़ि मन् व्यलकम
वॉलिंज फटमुच़
असि ऑस्य् पॅज़्य् किन्य्
अॅस्य् ऑस्य् तडपान
अॅस्य् ऑस्य् तरसान
वुछ कर नजराह
सोंतुन हवुहा
असवुन ऑंद पोख
असुवुन आकास
कुल्य् ति असान अज़
पन ति असान अज़
वुछ कर नज़राह
लरि ति असान
सेरि असान
लब् ति असान
दारि असान छय
दरिचि असान
त्वहि रौस चमनस
छेन् कांह शूबुय
त्वहि रौस जन्नथ येति
हॉरान ग्वॉरान
येति बूज़ सोरुय

रुत रुत सोरुय
बस अख कॅमी
स्व छे तुहंज़ कॅमी
यियिव वॅलिव
यिहा माज तुहंज़ुय
यिहा ऑश हारान
यिहा सीन् चे़टान
वठ छुस गोमुत
फटनस आमुच़
तल्बा यीतव
यीतव बिहितव
असुना गिन्दुना
प्रॉन्य् पॉठ्य कॅरितव कांह ना वनि कॅह
कांह ना करि कॅह
पौज़ हा वौनमय
प्रख छुन त्रॅविथ
यिहा ऑस शहमथ
यिहा ऑस नसचे़ट
कवस्ताम रॉन्टस
कतिताम आमुच़
गर् गर् नेरान
कोचि कोचि फेरान
यस यस चे़टान
लायान मारान
कति छिस तिमज़ोर
व्वन्य् गॅय कमज़ोर
व्वन्य् आव नौव दौर
व्वन्य् आव नौव दौर



यित् सोन द्रह तारय

प्यारे हताश

दीवी बलु प्रारय यितु सोन द्रह तारय।
बोज़नावथ ज़ारय यितु सोन द्रह तारय।।
गोमुत छुस पूत लागर ख्यनु ख्यनु चोन आसर।
यियिनय म्योन आरय, यितु सोन द्रह तारय।।
वावस कर ठॅहराव आवलुनि फॅटमुच़ नाव।
सॅनिरस गछु मारय, यितु सोन द्रह तारय।।
शेरस छख सवारे पाप छिम अटुबारे।
रकासतम गौब बारय, यितु सोन द्रह तारय।।
तुलमुलि चोनुय थान, तथ वन्दुज़ुव तय जान।
तति बु हलम दारय, यितु सोन द्रह तारय।।
क्षणु क्षणु चोनुय ध्यान, मनि छुम खॅनिथ आसान।
चानि धारनायि धारय, यितु सोन द्रह तारय।।
बरस तल छुसय प्रारान, वति वति छुसय गारान।
कति छख तूरुय लारय, यितु सोन द्रह तारय।।
व्यॉज़व कौरमुत गीर, नज़रि अकि करतम सीर।
कडतम अमि नारय, यितु सोन द्रह तारय।।
चे रौस वनुकस ज़ार, ॲशिस छम लॅजमुच़ धार।
पादन तल पान मारय, यितुन सोन द्रह तारय।।
ह्यनु आमुत सवॉली द्रख दॉद्य् कुठ्य् चॉली।
यियि ना म्योन आरय, यितु सोन द्रह तारय।।
नादन चु थावतम कन, सोरुय करय अर्पण।
वनतम कति प्रारय, यितु सोन द्रह तारय।।
गटि मंज़ अनतम गाश, प्रथ रंगु गोमुत '**हताश**'।
चानि रौस नु कांह चारय, यितु सोन द्रह तारय।।



महागणपत दया दृष्टी त्राव

साधना कौल "साधना"

अनुग्रेह करवुन ग्वड् चोन नाव,
महागणपत् दया दृष्टी त्राव।
रुतिनुय कारन दस तुलनाव।।
महागणपत् दया दृष्टी त्राव।।०।।

ग्वड् जगथ करान छुय चोनुय ध्यान,
प्रथ कारस च् रुत अंजाम अनान।
सेदिदात् क्याह न् चानि दॅस्य् सेद्याव।।
महागणपत् दया दृष्टी त्राव।।०।।

छिय बॅखुत्य् चेय करान ज़ारुपार,
छुख प्रथ कार्ययस दिवान व्यस्तार।
नाव् चानि विघ्न पोत चलान वाव।।
महागणपत् दया दृष्टी त्राव।।०।।

मूषक छुय चोन ओर वाहन,
चिह्यन मंज़ वातान सतन भवनन।
लड्यन त् पूर्यन हुंद नवीद ख्याव।।
महागणपत् दया दृष्टी त्राव।।०।।

युस छु दर्बारस चॉनिस अचान,
सारिवुय बंधनव सु मुक्त सपदान।
येमि मोहँ जंजाल् असि म्वकलाव।।
महागणपत् दया दृष्टी त्राव।।०।।

येति येति धर्मुस्थान छिन डेशान,
तति तति आदि दीव नोन आसान।
शिवस त् व्वमायि हुंद च सीवा भाव।।
महागणपत् दया दृष्टी त्राव।।०।।

सॉनिस समाजस कास द्वख् छाय,
स्वख् के सागुर् सोन कर व्वपाय।
'साधनायि' धर्मुच लय गॅनिराव।।
महागणपत् दया दृष्टी त्राव।।०।।

सोंथ हो आव

जे. एल. तिक्कू

संगर मालन बेयि कोह सारन,
थद्यन बालन त् नख् शीन् मान्यन
र्स्वगा ह्यू समां त् फिज़ा वुछनस आव
अॅजीब ग्रज़ त् शोर नालन आरन तय आबशारन
कुल्यन कट्यन त् पोशि मर्गन
शूबुवुन वर्धन शीरिथ त् पुरिथ
मुश्क दार सब्ज़ार गुलज़ार शूबान
विगनि दपान सोंथ छुख् क्रकु त् आलव दिवान

कूकव गॅछ़िव बेदार दस तुलिव पोश फुलुयन
प्रथ तरफन छ् रंग् फुलया बरजस्त्
रंग् चरि त् बुलबुल मोदरि बोलि करान
पोशि कुल्य् लट यल् त्रॉविथ रकसा करान
दपान सोंथ हो आव अॅछ मुचराव
नेन्द्रुर मो त्राव नेन्द्रुर मो त्राव
करुन सॉ याद पनुनुय इष्ट दीवता
करुस पूज़ा त् मंगुस ऑही पाठा।।

सुय छु म्योन मोल

अंजली खज़ांची (तिक्कू)

सॉर्‌्यसुय ज़गतस पाल वोल।
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
ध्यान धारनायि धारण वोल।
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
संसार सॅदरस तारन वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
अन्ताकरननय शुद्ध रावन वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
सर्वसंकट हा कासन वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
मनुंमजिलस मंज़ आसन वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
जटि मंज़य गंगा त्रावन वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
अमरनाथ युस आसन वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
इन्सान जन्मा दिनय वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।
यितु गछि़ निशि म्वकलावन वोल
सुय छु म्योन मोल।।
सुय छु म्योन मोल।।० ।।



राम् आवतार हो आव

मीनू कौल

क्षणु क्षणु याद कर नाव,
दूर गछि़ वरजुन वाव।।
राम् अवतार हो आव।
राम् अवतार हो आव।।०।।

युस नेरि तॅहन्ज़ि वेरे,
ति मनि मंज़ चुय थाव।।
ज़ांह मा सु पीत फेरे।
राम् अवतार हो आव।।०।।

दशरथ सुन्द संतान,
कौशल्यायि हुन्दि मरि आव।।
ज़गतस करान कल्याण।
राम् अवतार हो आव।।०।।

राखिसन कॊरुन संहार,
तॅमिसुय पान पुशराव।।
जसुदायि कोसुन बार।
राम् अवतार हो आव।।०।।

सुतायि दोर सन्यास,
धर्मुक ज़िंदु रूद नाव।।
जंगलन मंज़ कॊरुन वास।
राम् अवतार हो आव।।०।।

भरतन यि जान बास्याव,
माजि लॊग करने ग्राव।।
तख्तस प्यठ थॅवुन खाव।
राम् अवतार हो आव।।०।।

सत्य् य्वगु प्यठु अज़ताम,
अयोद्यायि मंज़ युस ज़ाव।।
जायि जायि अॅम्य् संद्य दाम।
राम् अवतार हो आव।।०।।

मुश्किलन करान आसान,
सीर पनुन्य् अॅम्य्सुय बाव।।
ग़म तु खॉरी कासान।
राम् अवतार हो आव।।०।।

स्वनु लंकायि लॊग नार,
हनूमान यॆलि बुथि द्राव।।
राखिसन फुट अहंकार।
राम् अवतार हो आव।।०।।

'वाल्मीकियन' ज़ॊप नाव,
ऑखुरस पॊरुन रामु नाव।।
मरा मरा ज़ॆवि तस द्राव।
राम् अवतार हो आव।।०।।

'मीनू' राम राम पर,
मनि मंज़ सुय ललुनाव।।
गरि गरि सुरा नाव स्वर
राम् अवतार हो आव।।०।।

(लेख)

'काल् राथ'

विजया श्यामा महलदार

यि क थ प्रानेयि व्वन्य् दग ति छिचॅजिमुच् क्याज़ि अथ गव वारयाह काल राम जीनि वनवास खॊुन ज़्याद् वकत। ग्वड् ऑस्य् असि ज़खुम ति ताज़ु तु दग ति। मगर व्वन्य् छि क्रॅरि बीठ्यमुत्य् शेहजार त्रॅविथ गॅयि तापु क्रायन हुंज़ ति हाल। ज़बाल ति हेचुन वारु वारु म्वकलुन्य् संस्कार तु कॉशुर व्यवहार आमुत ब्रोंठुय ह्योतमुत म्वकलिन, व्वन्य् ओस नु यिति वारयाहन याद कि कति ज़ायि कति बडेयि तु कॊत लॅग्य् गरुबार मॅठ्य तु वारयाह गुज़रेयि गरु गरु करानुय।

मेति ओस यि सोरुय मॅशरोवमुत तु बु ऑसुस नॅविस रंगस मंज़ पानु व्यपरावनु कूशिश करान। अगर ज़न म्योन लॅडकु कॅशीरि गछ़नुक प्रोग्राम आसिहेनु बनावान। असली ओस म्यॉनिस लडकु सुंद द्रहॅ वुहुर नेचिव श्रीनगरस गछ़नु खॉतरु तंग कॅरिमुत।

"पापा हम डल देखेंगे, गुलमर्ग देखेंगे" अॅमि बिचारन ऑस्य् नाव सिर्फ बूज़िमुत, वुछमुत मा ओसुन, अमि खॉतरु कॊर यिमव श्रीनगर गछ़नुक प्रोग्राम। व्वन्य् ऑस्य् यिम म्यॉन्य् रायि प्रारान, मगर मे ओस न ह्यमथ प्यवान यिमन तोर सोज़नु खॉतरु, क्याज़ि मे ऑस स्व 'कालुराथ' याद प्यवान, येलि शाम अकि विज़ि मशीदव मंज़ कुनि आवाज़ गॅयि, "हम क्या चाहते हैं, निज़ामे मुस्तफा, बटव चॅलिव गॅलिव या रॅलिव" यिम नारु ऑस मे राथ ताम कनन मंज़ वज़ान।

अपॉयिम यपॉरिम बीठ्य असि सॉरिय् अकिसुय कमरस मंज़। लबि सूत्य् ऑस्य् ज़ु जवान लॅडकु कुनिज़ॉन्य् रोज़ान, तिमव प्रुछ़ टेलीफोनस प्यठ अस्य् क्या करव, म्यॉन्य् भतथाहन दितुख दिलासु कॅह नसॉ छुनु परवाय, भगवान करि असि रॅछ़, तिमन वोनुन यि मगर ओस पूरु पॉठ्य व्यसरोवमुत। ल्वकुट्य ज़ु शुर्य ऑस्य् वदान, असि कम यिनु मारनि, मे ह्युत तिमन ख्वनि मंज़ रॅटिथ फशहन, कांह ति मारि नु, यि छि यिम नमाज़ परान पतु नारु दिवान असि छा परवाय।

यिमय हालातु नज़रि तय थॅविथ ऑसुस न बु यिमन श्रीनगर गछ़नुक राय दिवान, क्याज़ि मे ओस प्रठ यिनु कॅह हॉदसु गछ़ि लॅडकु सुन्दि स्यठाह टेठ मेठ करनु ह्युत मे यिमन गछ़नुक इजाज़थ, यथ शरतस प्यठु कि मे ऑसिज्यव द्रहय फोन करान, यिम रूद्य् सतन द्रहन श्रीनगरस मंज़ तु ऑठिम दोह आय वारुकारु वापस यिम ऑस्य् तुलमुल तु बाकुय सारिनुय जायन गॉमुत्य् म्योन दॅह वहुरि नेचिव ओस मॉलिस ज़िद कॊरमुत कि मे हॉविव त्वहि कति ओसुवु गरु, तॅमिकिन शुर मतनस प्यठु ऑस्य् तिम गरु (युस न व्वन्य् सोन गरु छु) गॉमुत्य्, म्यॉन्य् लॅडकन वॊन तति छुनु किन्ही बदल्योमुत सिर्फ छु गेटस सोन नाव तुलिथ क्याज ताम अरबी पॉठ्य लेखनु आमुत। सिर्फ वुछुम दार चि कनि प्यठ वुनि सु ॐ लीखिथ, य्वसु मेखलि दोह बॅन्टाठि चूनु सूत्य् ल्यूखमुत ओस। सु आहिख न मिटावनु आमुत मे त्रोव व्वशाह तु वॊनुमस छुनस बलाय अथन फ्वख दिवान बचेयि यिहन छि बॅड कथ येलि इन्सान बचि सोरुय बनि मकान क्वस कथ छि।

यितसुय कालस मंज़ आव म्योन दॅह वुहुर पेथुर म ब्रोंठकनि ति नालमोत कॅरिथ विथुम 'बडी ममी' क्यों छोडा है इतना अच्छा घर, वहाँ तो चारो ओर फूल खिले थे" बु गॅयस कॅज क्याह वनुहस, बेटा मे नु छनु पानस पता कि अॅस्य् क्याज़ि आय तति वायान तु गायान कडनु, यॊलि ज़न असि कुहुंय कसूर ओस कॊरमुत, न असि आज़ॉदी छॉन्ड्य, न ऑस्य् कांह लूटुमार करान, अॅस्य् ऑस्य् पुर पॉठ्य भारतीय, यि ओस असि बॊड अपराध, मगर यि सोरुय तरिहेनु म्यानि पात्रस फिकरि, इसलिए ऑसुम ज़्यव कलेमुच् असुनाह कॅरिथ कॊरमस प्यार। मगर यिति वरियि गछ़िथ छुनु पासन यि समशय अमा ऑस्य् क्याज़ि कॅडिख वायान तु गायान पनुन्यव गरुव मंज़, मगर स्व कालुराथ प्येम हमेशु याद, तवय छुम हंमतु मंग प्याव वनुन।

"तापु क्रायव लशि गयम मे मंज़ यथ सेकि शहारस, नुन्दबोन सु घर म्योन पोश माल्युन रोवुम्

Seminar on Role of Women in Preserving the Cultural Ethos of K. P. Community and eradicating the Social Evils in the Community.











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